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Individuality.



INITIAL LIFE;

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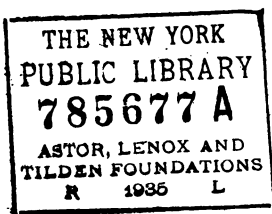
THE LOST PRINCIPLE RESTORED.

BY THE REV. L. ROSSER, D.D.,
Of the Virginia Conference.

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PREFACE.

FROM my earliest studies I felt the need of some central principle in man on which to build a solid system of religion. The doctrine of total depravity being true, I could not see how man, without supernatural aid, could be religious or responsible at all. I early embraced moral freedom of will as a universal fact of consciousness, and on this fact I am immovable; but on what this fact was founded I could not satisfactorily see. Besides, I could not account for what is good, amiable, lovely, and noble in unregenerate man without presupposing some active principle essentially different from moral evil. Moreover, mental and ethical philosophers, how widely soever they differed in theory, all seemed to me to fall short of a proper foundation. But that which taxed my thoughts most was to discover some central principle in man explanatory and confirmatory of revelation. Not that I was ever skeptical in the least; for faith with me answered all difficulties which reason could neither explain nor deny. Thus I was beset with difficulties on all sides, which drove me into a region of profound mystery, from which I could not extricate myself till the subject of this work flashed on me like a demonstration, and removed all difficulties worthy the demand or respect of reason.

The subject of this work has been the chief study of my life, and is at the foundation, expressed or implied, of all my preaching and writings. Impelled by a boundless hope—though late in life—I launch my bark on the waves and to the winds of a stormy sea, assured that it will bear me, and all on board, safely to the eternal shore.

L. R.

PORTSMOUTH, VA., July 12, 1884.

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PART I.

INITIAL LIFE.



CHAPTER I.

INTRODUCTORY.

ORDINARILY in scientific investigation, a simple principle is assumed as true, and developed, applied, and followed to its results till it becomes the foundation of a harmonious system conformable to truth. I shall proceed, in the following work, on a single principle, universal in its application and as the basis of all our inquiries and conclusions. The venerable authority for this principle is the Bible, a divine history that commences with the origin of man, and describes his nature, progress, and destiny—facts contained in no other authentic records of any age or nation. I bring no new principle to light, for it is as old and universal as the fall of man. Nor do I claim superior ability because it has baffled the ages to detect and express it in its true nature and relations. Yet I do claim not only originality in the definition of it, but also in the apprehension and explanation of it, so far as to demonstrate its doctrinal and practical importance.

The great oversight of all mental and moral philosophers is that they have investigated the mind without regard to the effects of moral evil and initial life on it—for example, the intellect, affections, conscience, and will; as if these were as they are by nature—that is, as sin made them, and

not as they are by grace. It is surprising and lamentable that great men in their profound penetration, distinctions, and analyses of the human mind overlooked the true origin of a general principle which they have substantially included in all that is sound in their theories, intellectual, ethical, and practical. What they found cohering in man, and analyzed as natural and original in man, they saw not was a supernatural derivation from God.

The problem of all sound philosophy, which includes all the sciences, is solved only by experience—every step of observation and reason stimulated by faith and confirmed by experience.* Happy was it for man that Bacon disclosed this path to scientific knowledge. Such is the route, yet far easier of access and sublimer in progress, of initial life. From beginning to end in religious aspiration, spiritual mysteries are unfolded to observation, reason, and experience—experience higher and deeper than all other experience, that controls all other knowledge, and with which man, fully content, seeks no higher knowledge but in degree.

The idea of a First Cause is not original—not antecedent to the knowledge of its effects—but is intuitively connected with the perception of its effects. Effects known, intuition demands a cause, and effects are traced at once to a First Cause—that is, God. Every new effect becomes a new intuitive proof of his being. The argument of causation is thus pressed with uncontrollable force on faith in a First Cause from all sides of the physical, mental, and moral universe.

In this intuition from effects to a First Cause, every ef-

* "To unite observation and reason, not to lose sight of the ideal of science to which man aspires, and to search for it, and find it by the route of experience—such is the problem of philosophy." (Cousin: "True, Beautiful, and Good," p. 40.)

fect indicates some perfection in the First Cause. According to the variety of the effects is the indication of a variety of perfections in the First Cause. Ignorance of these effects, or misconstruction of them, involves corresponding ignorance of the First Cause. This explains the ignorance of heathendom of *mercy* in the First Cause. The atonement unveils all the perfections in the First Cause; eternity will display the perfections of the First Cause in their highest glory. From nature we intuitively infer that the First Cause is powerful, wise, good, and just; from space and duration, that he is infinite; from our mental powers of will, intellect, conscience, affections, that he is spiritual and moral; from the gospel, that he is merciful; from regeneration, that he is paternal; and from holy, fraternal love, that heaven is the eternal home of all his holy and loving family.

It is not enough to have an idea of a First Cause, if we voluntarily neglect indications of some of his perfections; nor is it enough to have the knowledge of some of his perfections, while we neglect indications of other perfections. Responsibility is limited only by the attainable knowledge of the First Cause. The deepest quiescent aspirations of the soul must be called forth if possible.

The idea of the infinite is necessary to the perfection of the finite; for consider the finite expandible to any extent in knowledge, character, and bliss, short of eternal progress, and you have a limit to the finite possible, which when reached fixes forever its imperfection—that is, eternal progress is essential to the perfectibility of the finite. The paths of truth, beauty, goodness, holiness, justice, love, happiness, are forever toward the infinite; and without the infinite, those paths must end. Without the infinite, the problem of the finite can never be solved. O it is the highest satisfaction to know that what is good will be eternally good, be-

cause the infinite is good! and therefore to be good is to be good and happy always and everywhere. Without the teaching of the gospel man can never know his origin, nature, and destiny; for he is now different from his original self, and hence cannot know what he was, is, or shall be, till informed by God himself in his gospel. All the idea man, Christian or heathen, has of himself, or of God, is contained in the name of Jesus.

The two sublimest and profoundest passages in the Bible, and in the languages of earth, in my judgment at least, are: "In the beginning God created the heaven and the earth," and "In the beginning was the Word, and the Word was with God, and the Word was God." In both blend the origin, being, and destiny of all things. The curtain of mystery rises, and from the incipency of creation, however remote in eternity, we see the expansion of countless worlds and angels, with all their fortunes. Was it but a beam, or a speck, or a spirit, or a world, at first from God that glowed in space? Then commenced the unfolding of God's eternal plan of the universe. So, in the redemption of man, initial life is the basis and germ of his eternal fortunes. In its incipient activity it is like the first motions of force in matter, or the first thoughts, emotions, affections, volitions, hopes, and fears, in innocent Adam and the holy angels.

Without the knowledge of God as Redeemer, man is an inexplicable problem to himself. No man can know himself fully till he knows fully his relations to God. There is a sublime enchantment in the progressive knowledge of God, because man instinctively feels that in every step he is approaching the final solution of himself. Without the knowledge of his fall in Adam, and his recovery by Christ; why he is in this world, and is as he is in this world; why he longs to pass its limits, and feels allured and destined to pass them, unaltered and indestructible in his individuality

—are profound mysteries till God, as Redeemer, lifts the veil, and man sees himself in the open and expanding vision of eternity.

One of the most wonderful and convincing proofs of the truth of the Bible is that it explains the intuitions of unknown moral causes of good and evil. For example: there is the fear of death, which is intuitively referred to some unknown cause. The gospel reveals sin as that cause: "The sting of death is sin." We intuitively inquire further, Why is sin this cause? The gospel answers, "The strength of sin is the law." We next intuitively ask, Is there no hope? The gospel shouts, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

If you say nothing can be known, then there must be something that is the subject of universal ignorance; or, if you say all that we can know is the idea of absolute and universal negation, then there must be something that has *that* idea. Though man could annihilate all idea of every thing else, he could not annihilate the idea of himself. Deny, disprove the being of every thing else in space, yet you cannot deny or disprove your own being in space. The idea of space as absolute blank is impossible, for the very idea itself is something in space, and necessarily implies something in space that has the idea. Hence the absolute idealism of Hegel* is self-refuted. Man cannot deny the consciousness of his being.

* Probably not one in a million can comprehend the theory of Hegel. It is fortunate for man that the speculative errors of great thinkers are in such abstruse language that the common mind cannot understand them, and so feel no interest in them.

CHAPTER II.

FIRST PRINCIPLES.

A PRIMARY principle is that to which we are conducted by its own light, converging from every possible distance and divergence in its effects till it is discovered in its own independent splendor, and farther progress in search of causation is impossible, except in the unoriginated First Cause—the Infinite. In the highest sense this is true of the Infinite, the First Cause of all things, which is God. His light is reflected from all things back to him, who is seen in his own light, beyond whom there is no light, and with whose light therefore the finite must be, or should be, forever satisfied. The end of all search after the First Cause is unveiled in the Bible: “Who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen.”

First principles or truths “admit of no other evidence than an appeal to the consciousness of every man that he does and must believe them.”* “We believe them because it is impossible not to believe them.”† “In all these cases the only account that can be given of our belief is that it forms a necessary part of our constitution, against which metaphysicians may argue so as to perplex the judgment, but of which it is impossible to divest ourselves for a moment, when we are called to employ our reason, either in the business of life or in the pursuits of science.”‡ “Ex-

*Abercrombie. †Brown. ‡Stewart.

cept some first principles be taken for granted, there can be neither reason nor reasoning. It is impossible that every truth should admit of proof; otherwise proof would extend *ad infinitum*, which is incompatible with its nature. If ever men attempt to prove a first principle, it is because they are ignorant of the nature of proof."*

First truths are the old beginnings beyond which is God. They are eternal and unalterable as God. They are the original thoughts of God, on which he created and governs the universe of mind and matter. They are unoriginated as God is, and on them all secondary truth depends. Their non-existence is impossible and inconceivable.

First principles are indemonstrable, because they have and carry with them their own reasons, and hence we cannot go any farther without an "infinite regress,"† which is impossible and absurd. The reason of first principles is co-essential and coëternal with themselves. Truth, in its last resolution, in all first principles, is universal, necessary, and self-demonstrated. Final truth is absolute, because in God; and God is the "Principle of principles."‡ "The value of principles is above all demonstration. Psychological analysis seizes, takes, as it were, by surprise, in the fact of intuition, an affirmation that is absolute, that is inaccessible to doubt; it establishes it, and this is equivalent to demonstration. To demand any other demonstration than this is to demand of reason an impossibility, since absolute principles, being necessary to all demonstration, could only be demonstrated by themselves."§

It is demonstrative of the imperfection and evanescence of a theoretical system when it is founded on some separate and particular truth, mixed more or less with error, and not on some general truth, the center, foundation, and bond

*Aristotle. † Sir Wm. Hamilton. ‡ Cousin's "True, Beautiful, and Good," Lec. IV. § Ibid., p. 74.

of all systems, a general principle, ultimate, by which divergence in all error may be detected, and all particular truths established and harmonized forever.* That general truth or central principle in religion is initial life, revealed in the Bible, and subjective in every man, as we shall see.

In all the systems of theology, mental philosophy, and moral science—ancient and modern—this first principle has been overlooked, while it should have been at the foundation of them all—the omission of which explains much of their errors and defects. How many false and fatal theories in religion have originated in ignorance of this principle! Unaided by the light of this principle, genius has indulged in speculations and furnished solutions of mysteries whose origin, rise, and decline are recorded in the history of this checkered world. In the absence of this fundamental principle, and the adoption of some imaginary substitute for it, we shall see explained the mutability of creeds and theories as we advance.

*Take for example the system of ethics, and hear Cousin: "To admit only a single fact, and to sacrifice to that all the rest—such is the beaten way. All the great schools of moral philosophy have each seen only one side of truth—fortunate when they have not chosen among the different phases of the moral phenomenon, in order to found upon them their entire system, precisely those that are least adapted to that end. The time of exclusive theories has gone by; to renew them is to perpetuate war in philosophy. Each of them being founded upon a single fact, rightly refuses the sacrifice of this fact; and it meets in hostile theories an equal fact and an equal resistance. Hence the perpetual return of the same systems, always at war with each other, and by turns vanquished and victorious. This strife can cease only by means of a doctrine that conciliates all systems by comprising all the facts that give them authority. The unity of the doctrine that we profess is in that of the human soul, whence we have drawn it." ("The True, Beautiful, and Good," pp. 297-299.)

An intuitive moral truth is the immutable and eternal distinction between good and evil, right and wrong.* What is right in man's conduct must always be known to angels, or any other race of intelligence in the universe, as right, because obedient to the will of God. A superior race may be so constituted as to be outside the conditions of man's trial; but knowing these conditions, as spectators, they must know what is right or wrong in man. Nevertheless, they might violate their duty by tempting man to violate his, for in this case it would be rebellion. Adam knew it would be wrong to eat the forbidden fruit, and Satan knew it; and angels knew it, and we know it was wrong; and wherever known in the universe it must be known as wrong, and Satan's conduct can never be known as right. To me the intuitions or spontaneous promptings of initial life demonstrate the existence of corresponding external realities,

* "But what would be the use of having restored to reason the power of elevating itself to absolute principles, placed above experience, although experience furnishes their external conditions, if, to adopt the language of Kant, these principles have no objective value? What good could result from having determined with precision until then unknown the respective domains of experience and reason, if, wholly superior as it is to the senses and experience, reason is captive in their inclosure, and we know nothing beyond with certainty? Thereby, then, we return by a detour to skepticism, to which sensualism conducts us directly, and at less expense. To say that there is no principle of causality, or to say that this principle has no force out of the subject that possesses it—is it not saying the same thing? Kant avows that man has no right to affirm that there are, out of him, real causes, time, or space, or that he himself has a spiritual and free soul. This acknowledgment would perfectly satisfy Hume; it would be of very little importance to him that the reason of man, according to Kant, might conceive, and even could not but conceive, the ideas of cause, time, space, liberty, spirit—provided these ideas are applied to nothing real—a torment to reason, at once so poor and so rich, so full and so void." (Cousin: "True, Beautiful, and Good," p. 355.)

present and prospective; for otherwise initial life is an abstraction, and the greatest difficulty to reason in the universe. Initial life is the central principle in the moral universe, as gravity is the central principle in the natural—the latter necessary in its effects, the former voluntary.

CHAPTER III.

TOTAL DEPRAVITY.

THE doctrine of total depravity and initial life stand or I fall together. That the *natural* man is totally depraved I shall now show.

1. Every power of the natural man is depraved.

First. The natural understanding is incapable of spiritual perception. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The degeneration of the natural understanding implies that *itself* must be quickened by initial life to perceive spiritual things. Till quickened by initial life the natural understanding is as blind to spiritual things as a blind eye is to the light of the natural sun, and, without that quickening, must continue blind in itself to spiritual things to all eternity, as the lost angels are, and must be forever. If you say, Grace is the restoration of a "controlling power" to the understanding, I reply, Grace gives to the understanding itself the power of spiritual perception. The true idea is, man lost by the fall both the power to see and the light by which to see spiritual good—alive and active intellectually in inventing evil, and only evil, as in the lost angels.

Second. The conscience is wholly depraved, reckless of all law and restraint within the limits of uncontrollable necessity, incapable of enforcing any moral law that might be imposed, severed from all obligation, and active only in the reaction of sin in the intolerable sense of guilt and remorse

—as with the fallen angels. The prompting to right is gone. This is the last and lowest depth to which mind can sink. We need no other proof of the total depravity of the natural conscience than its total disregard of the jurisdiction of God.

Third. The heart is wholly depraved. The sensibilities are now spontaneously averse to God, which was not so with Adam in innocence. As in the original Adamic image of God there could have been no more a spontaneity to evil than in God himself, the spontaneity to evil in the natural heart proves that it is not what it was in Adam un-fallen; for certainly God did not make the "heart deceitful above all things, and desperately wicked"—so profoundly deceitful and desperately wicked that no one "can know it." The whole Bible is against the evil sensibilities *themselves*, as well as against the exercise and indulgence of them. Command to resist the natural sensibilities and passions implies that they are themselves evil.

Fourth. The appetites and propensities are totally depraved. In Adam, in original physical perfection, there was no tendency to excess in this lower sphere of his nature. The appetite for food excited not to excess in eating legalized fruit till it was vitiated by eating that which was prohibited. Adam had no natural aversion, as man now has, to restraint on his appetites and propensities. He was under no law to "keep his body under," as St. Paul was by grace. In Adam was no conflict with sense till he sinned.

Fifth. The will is wholly depraved. In one word—the spontaneity of will is to sin, and only sin.* Thus man by sin became constitutionally a total moral ruin. Such is man without initial life. Such is the verdict of God's word. No hypothesis in conflict with that word is tenable. Any hypothesis that removes some difficulties, but involves in greater, should be rejected.

2. Depravity is "enmity against God." Enmity is an active energy of mind, not a material substance or force. It is real, as love for God is. It was self-caused in Adam,* originating in freedom. If enmity is not real, love for God is not real, and both are chimeras; and both being chimeras, the fall by sin and restoration by grace are chimeras. Or, if love for God is real, but enmity against God is a negation, then the original constitution of man was unalterable by sin, the fall was impossible, and restoration is not needed, which is Pelagianism. But moral evil is as real as moral good. Evil feelings are as real as holy feelings, which is declared by the Scriptures, and demonstrated by consciousness. For evil feelings can no more be denied than good—the sense of wrong than the sense of right—than the soul can deny the consciousness of its own reality. Depravity, or enmity, is an energy, a principle, or cause, *felt, active, and acting*, derived from Adam, as real as initial life is an energy, a principle, or cause, *felt, active, and acting*, derived from Christ.

3. If depravity is the mere negation of spiritual life, as some say it is, how happens it that the natural man has any activity at all in moral evil? Why is not man as insensible to moral evil as a dead body is insensible to natural forces?

4. If depravity is the absence of spiritual life, then the new birth is only the restoration of spiritual life, and not regeneration.

5. If depravity is the absence of spiritual life, what caused the absence? or how could the soul have become evil unless it had made itself so, or given to itself the tendency to departure from God?

6. If depravity is the absence of spiritual life, this con-

*I attempt not to explain the origin of moral evil—that is, how a holy will could originate an evil volition, or holy sensibilities become evil, or a holy nature become depraved.

trolling principle being withdrawn, and the soul instantly and spontaneously departing from God, it is incontestably proved that the soul itself was constitutionally evil and needed the check of a foreign power, which traces the origin of moral evil to God.

7. The true question is, Was the mental constitution *itself* depraved by the mere absence of spiritual life? If you say Yes, then we have an effect without a cause. If you say No, then you reject the total vitiation of the mental constitution, and we have a cause without an effect. Did the gold continue gold, or become dim by sin? If you say the lower powers became depraved, but the higher did not, or that the higher did, but the lower did not, or that neither did, then you deny either partial or total depravity; and in any case we have Pelagianism, a heresy long since refuted.

8. It is granted that by sin the original mental constitution suffered no abridgment of a faculty, nor was any new faculty added. But the moral life or death of the mental constitution is an essentially different thing—that is, whether the mental constitution itself could not be depraved by sin, and thus of its “own nature be inclined to evil, and that continually” (Art. VII.), without the destruction or addition of a single mental faculty. If no real moral change in the mental constitution occurred as the effect of sin, then the mental constitution is the same in purity now that it was before the fall, and consequently regeneration and purification are chimeras, the Bible a myth, and redemption a useless expenditure. But no; the mental constitution itself was morally transformed, for there was nothing else to be effected by sin, except the body, which shared in the effect, and in this effect was involved no extinction or addition of a single faculty of mind or body. The mental constitution is indestructible, whether in purity or pollution, in

heaven or hell. Disprove the effect of sin on the radical indestructible mental constitution, and I give up the question of depravity. What Remond calls the inward conflict between the soul and body is the conflict between original enmity inherited from Adam and nature inherited from Christ—universal and unconditional in both cases.

9. Depravity is that natural tendency to sin inherited from Adam, by which man neither will nor can do good—"is not subject to the law of God, neither must can he." It has its own spontaneity, or it is a necessity, as natural strength has its own spontaneity, or it is a necessity, and if both are negations, man is not a moral being—a virtuous individual either to right or wrong—is incapable to either good or evil, and hence is responsible for neither.

10. If man is now what Adam was by creation, then God made Adam what he could have become only by sin. If so, then Adam needed the moment for his redemption before he sinned at all, and *faith* in the moment should have been the condition of his promotion. Also the vast expenditure in redemption was made to repair an infinite defect in the divine part of the Adamite creation. And the angels should have mourned rather than "shouted," at man's creation. And Satan was not such a great deceiver after all, for Eve was *already* spiritually dead. Also the Bible is only a revelation of moral evil originating in God, and his method to remove it. And we have at last a complete theodicy, which no man heretofore has been able to produce! But all this is contradicted by revelation, reason, and universal experience.

11. Finally, if you say, Depravity is a state, I reply, There must be something in this state, and that something is depraved, totally depraved in nature—and that something is *man*. Thus, the necessity of initial life to recover man is demonstrated.

Initial life reanimates, readjusts, and regulates all the mental powers, and so enables man to seek regeneration. Regeneration must either be anterior or subsequent to moral activity and accountability. It cannot be the former, for man without initial life would begin existence wholly corrupt; and therefore initial life is indispensable as preparatory to regeneration. It does not supply the entire spiritual wants of man, but it is enough to impel toward the full and final attainment. It is the precursor of regeneration. It is the path to the temple. Initial faith and the initial graces are preliminary to saving faith and the Christian graces. Initial light in conviction of sin, and in repentance for sin, guides a part of the way, and is then lost in the progressive light of saving faith the rest of the way. Regeneration has its own independent life, light, fruits, and evidence, as we shall see.

CHAPTER IV.

INITIAL LIFE.

INITIAL life is an impulse, a cry of the soul, constantly bursting forth from the farthest background of consciousness in every man. It was imparted to Adam after the fall, and became in him the basis of a new or second probation; and his posterity has as good and unconditional right to its impartation as he had; and as Adam, it is hoped, used this new gift of grace unto repentance, justification, and eternal life, so may all his posterity do. Overlook this principle restored to man, and it cannot be affirmed that man is utterly depraved; for this good principle being discoverable in every man, it will be attributed to the spontaneity of nature—the radical mistake of all those who maintain that man was not utterly depraved by the fall. It is deeper than nature, and unoriginated by nature. It is a power above man—not from man—to govern reason, conscience, the affections, the will, the propensities, and the appetites. It is spontaneous. Its cultivation depends on the will.

Man, dark and dead by nature to spiritual things and truths, I repeat, cannot know them without the power of knowing. If nothing else had been created but the faculty of knowing, man would know that subjectively he had this faculty, though then he would be a mystery to himself—an oppressive mystery amid the august and intuitional mysteries of cause, space, and duration—in himself an appalling abstraction and isolation—a subject of necessary and boundless ignorance, since there would be nothing but himself, and his cause, and empty space, and endless duration,

to be known. Now, by the Adamic sin, the understanding was as perfectly disabled to comprehend the things of redemption as if they did not exist at all. That is, Adam fallen could not conceive of redemption till revealed, and his understanding was quickened by initial life to comprehend its first principles when revealed; and so his conscience, heart, and will were correspondingly enabled to conform to those principles in the revelation of the fundamental and unrepealable doctrines of repentance, faith, and obedience. Not by nature, but by initial life, is man suited and adapted to redemption. The depraved understanding, conscience, heart, and will could never be inclined to religion, any more than the lost angels can be, without initial life reïmparted and stirring in them. The understanding could not see the light, unless enabled to see the light; initial life, that enables to see the light, is different from the light; life first gives every man power to see, and light is next given by which spiritual things are seen. Men confound initial life with nature, and spiritual light with reason. To be more particular: man by the fall lost no power inherent in the original constitution of mind. Man is to-day in mental constitution what Adam was before and after the fall, and so will remain, unalterable and imperishable, forever. No cause, in the universe and eternity, can destroy a single original power of mind. Personal identity is indestructible. As lost angels have retained all the powers of the original angelic constitution, through all their sad history thus far, and will retain them forever, and as it is so and will be with the holy angels, so it is and will be with man. Yet, every mental power has been weakened by the fall; how much, none can say. But it must be vast, as we now know so little, and forget so soon what we learn. Doubtless a similar debility ensued in the mental energy of the fallen angels. But there was a power which Adam

and angels wholly lost by sin—*spiritual* life—"the power of an endless life." This spiritual life, or energy, was as utterly withdrawn from sinning Adam and angels as if mental life had been destroyed in them, and they could not think, or feel, or will—or as nervous and muscular activity is impossible in a dead body—or as fruitfulness is impossible in the tree in which no element of fruit exists. So the natural understanding *cannot think* to please God; the natural conscience *cannot decide* to obey God; the natural heart *cannot desire* God; the natural will *cannot choose* God. The impossibility of the natural mind, in fallen man or angels, of *thinking, desiring, willing, doing, acting, stirring* at all, "according to God's good pleasure," is necessary, absolute, final. You might as well expect a blind eye in and of itself to see; or a deaf ear in and of itself to hear; or a dead body in and of itself to restore itself to life; or the lightning to voluntarily double back and return to its invisible repose in the midnight thunder-cloud; or the whirlwind to voluntarily reverse and expand itself into the tranquil air; or the volcano to voluntarily relapse into the hidden recesses from which it originated; or the earthquake to recall its energies, and return to the slumber of ages; or the sun, struck from its place by the Almighty, and propelled, bereft of his beams, immeasurably beyond the limits of the universe, to voluntarily recover his glory, and regain his position; or the material universe to voluntarily emerge from the ruins of the last day, and distribute itself in its original spheres, collocations, and harmony—as to expect fallen man and lost angels, in and of themselves, to reverse the moral tendencies of their natures, transform themselves into holy beings, and recover their primeval perfection. They have freedom, but it is the freedom of the lightning, obeying its own laws; the freedom of the whirlwind, obeying its own laws; the freedom of the volcano, obeying its own laws; the freedom of the

earthquake, obeying its own laws; the freedom of the sun and stars, if all the laws of order and harmony were abrogated; the freedom of evil, to evil, in evil, and only evil—ultimate and eternal as it is in hell—limited only by absolute omnipotence.

Consequently, it is initial life that lies at the foundation of the mental constitution, cohering in the essence of the fallen mind, its first stirring being in every mental faculty, giving to the understanding the power to see the truths of redemption; to the conscience the power to decide according to them; to the heart the power to be affected by them; and to the will the power to be controlled by them; it is the power in each, for voluntary action in all, according to the prescribed will of God in the redemption of man by Christ Jesus. The universal conviction that reason, conscience, sensibility, and the will should guide us as moral agents, according to the Supreme will, is not only an immediate and positive proof of the degeneration and debility of these faculties, but of the presence and activity of a supernatural power, which I call initial life, and which primarily, causally, and spontaneously excites the sense of obligation in every man. The true spiritual susceptibility in man, which was utterly obliterated by the fall, has been so far restored by initial life that the voice of God is heard in the soul whenever any thing internal or external, connected with obligation and destiny, is perceived; and, if cultivated, shortly the universe is heard echoing with promises of some long-lost good, and seen covered with intelligible inscriptions—Nature and the Bible uniting in a confirmatory testimony of duty and destiny, accusatory to the guilty, but animating to the penitent and holy. In an old classic book it is stated, "That which is true gives indications of the future." This is spontaneous and universal. This dormant, half-smothered principle, initial life, in extreme affliction,

emergency, and trial, is most active. At such times, the Chinese curse their gods, and cry to a mysterious Power for help. This explains the mysterious impulse and rush of Greek, Roman, Hindoo, Chinese, Persian, Egyptian, and other nations of antiquity toward God, or some Supreme Good.

I have said that initial life is a new, distinct, independent, spontaneous principle, imparted to every man. Take some analogies: There is a force, not matter, but imparted to matter, cohering in matter, and controlling the universe of matter, from an atom to all worlds. There is vegetable life, a principle cohering in vegetation, existing before germination begins, and on which vegetation proceeds in all its forms and cycles. There is animal life, a principle cohering in the entire animal creation, existing before animal or insect is evolved from it, and on which the animal creation proceeds in all its forms and cycles. There is mental life, a principle imparted to mind, cohering inseparably in mind before thought, feeling, willing, or any other action of mind begins, and on which the mental universe proceeds, in its endless forms and boundless cycles, in moral good or evil, in heaven or hell, in all worlds, and in all periods of eternity: a principle that does not depend on moral character; that has in it no moral element, any more than vegetable or animal life has; that is the basis of indestructible individuality and personal identity; that is the unalterable foundation of mind, on which moral character is formed, good or evil; that is the subjective me of consciousness of mind, in all its moral changes, good or evil, and progresses through all its being; that is the true principle of immortality in all minds, in all worlds, and in all ages of eternity; that is the inalienable, indestructible gift of the Infinite to the finite—the lowest, last foundation of mind on which moral government is established, and moral

destiny, good or evil, is developed—a principle of life, distinct from every other principle of life in the universe and eternity. So there is initial life, a spiritual principle, imparted to mind, cohering in mind before mental activity begins, and beginning in its activity with mental activity; that is the true and only initial principle in man, and in every man, in its promptings and intuitions of moral government, obligation, and destiny; that has its own moral independence, spontaneity,* and scope, as we shall see. And there is regenerative life, a principle beyond and distinct from initial life, *the* principle of eternal spiritual life, different from every other principle of life in eternity, as we shall see at the proper place.

It is this new principle of life, imparted to every man, that gives to every faculty of the mind its spontaneous tendency to God. Admit its activity in one faculty, and you must admit its activity in all; for there is no reason why any depraved mental faculty should be left unresisted to the spontaneous tendency of innate moral evil. The argument is, It is the principle of universal spiritual activity in

*Cousin detected this spontaneity without knowing that it proceeded from initial life: "But there is something more in the consciousness which it did not think of at first—the fact of spontaneity. We do not start by reflection. Before reflection, all our faculties in their spontaneous energy enter into exercise, the reason with the senses, the senses with the reason, free activity with the reason and the senses; and their primitive and simultaneous action gives us the grand result to which I have called your attention in the preceding lectures. The fact of spontaneity had thus far escaped reflection by its profundity and its intimacy; and, nevertheless, remark well that spontaneity is precisely the basis of reflection. Spontaneity is the phenomenon which gives immediate birth to religion, and which indirectly, by the reflection that is applied to it, contains and engenders philosophy." ("History of Modern Philosophy," Vol. I., pp. 357, 358.) Thus, without knowing it, Cousin founded religion and philosophy on the spontaneity of initial life.

moral good, since that which is true of the whole is true of all the parts. If the theory that there are no distinct mental faculties, but that reason, the affections, conscience, and will are only different forms of mental activity, or different mental states, be true, then this new active principle must enter into all these forms or states; or if that other theory, which we adopt, that the mind is endowed with distinct faculties, be true, then this new principle must cohere in them all; for we are conscious that the spontaneous tendency of all is to moral good, however this tendency in each may be opposed by the spontaneous tendency of moral evil in each. This view comprehends the boundless field of mental activity, in which we shall trace all the manifestations of moral good in unregenerate man back to this universal principle of spiritual energy. This view also solves the problem of moral good and moral evil cohering and conflicting in man; at least, the causes of moral good and moral evil, in human conduct and character, are unveiled, while the principles of good and evil, like every other principle, are enveloped in their own impenetrable mystery—causative principles over which every man feels he has no control but in the independent freedom of will.

We establish initial life as a necessary and universal principle of grace as we establish any other necessary and universal principle—by induction. Let me explain. That is a necessary principle, the opposite to which we know to be impossible. For example, the principle of causation. We see an effect, and the idea of cause is immediate; we attempt in vain to deny a cause; we necessarily infer a cause. So of space, duration, infinity, a First Cause. By induction we likewise reach initial life as a necessary principle, as we shall show; the negation of it will be found to be impossible. Its universality is evolved as the universality of any other principle is evolved—by observation, reason, experi-

ence—and its nature and design are explained and established by the Scriptures. And it is a truth of immediate intuition, as all other necessary and universal truths are. That is, in its cognition, reason can go no higher or farther—the work of reason is at an end; reflection is over; immediate knowledge is the necessary result—knowledge above reflection; knowledge now independent of reflection, reason, volition, self; a truth immediately perceived in its own independence; the immediate perception of the mind itself of itself as constituted by initial life; an intuition absolute, inaccessible to negation, a self-demonstrated truth, which the mind can no more overlook than it can overlook itself.* As an independent and necessary principle, it governs us, and hence cannot be derived from, or originate in, or be an original element of, us, and as a divine principle is inspired in the will of God, as though we never existed. It is a fact, principle, truth, of which we know we are not the author; that as a truth we can neither deny nor destroy it; in which we feel we have no native and inalienable right; that its cause and proprietor is infinite.† God is the absolutely independent, unoriginated, and sole cause of universal and necessary truths and principles.

Whence the anticipation of perfection, if it does not originate in the spontaneous activity of this principle from God? How is it, without having seen any thing infinite, any thing eternal, any thing perfect,‡ or the original cause and final end of any thing, we yet have ideas of necessary truth?

* Cousin illustrates "an immediate intuition as the legitimate child of the natural energy of thought, like the inspiration of the poet, the instinct of the hero, the enthusiasm of the prophet." ("The True, Beautiful, and Good," p. 70.)

† "Man may say, My reason; but give him credit for never having dared to say, My truth." (Ibid., p. 76.)

‡ Bossuet, quoted by Cousin. (Ibid., p. 92.)

Not from the senses, for we know that truth, much less infinite truth, is not perceptible to the senses. We have never yet seen any thing perfect, or that conforms fully to our idea and anticipation of perfection, and yet we have the idea and anticipation; and the impulse to the final realization is the universal prompting and enchantment of initial life; that is to say, sensation, including the immediate perception of all external objects, and consciousness, including the immediate perception of all internal objects—in a word, the knowledge of all created things, physical and mental—is not this idea and this anticipation of perfection; but with this knowledge of the finite and created, as effects incomplete, imperfect, and unsatisfying, initial life spontaneously excites the idea and the anticipation of the perfect and satisfying. There is one, and but one, exception to this statement. An Object, a Being, in whom essentially inhered perfection—infinity, eternity—has been perceptible to the senses, and still exists as truly as though he stood before our eyes to-day. “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.”

While initial life is active, man cannot be confined within the limits of the created and finite in this far-off corner of the universe. If the anticipation that presses through the visible, the created, the finite, to the invisible, the uncreated, the infinite, is not the spontaneous impulse of initial life—a principle of activity above nature—what is it, then, that prompts man to love and seek a perfection which he knows has neither origin in himself nor is possible in this life? Why venture with so much ardor across the frontiers of the known and visible into the unknown and invisible? Why the deep gaze into the future? What is the spring of the aspiration to eternal perfection? Do you say it is the spontaneous impulse of the soul? Granted; but

it is kindled by this celestial spark of initial life in the soul.

Initial life is the impulsive power in man to that which is right. It is not mind, but the "true life" of mind; nor is it coëssential with divine life, or an impartation of divinity; for then divinity would be divisible, transmissible, and responsible, to say nothing of equally clear intuitions against pantheism. Nor is it reproductive or transmissible from itself, as in the case of vegetable and animal life. It is imparted, from the earliest incipency of being, immediately by the Holy Spirit. Over the chaotic moral mass of humanity the Spirit broods, transfusing this quickening, impelling, regulating power everywhere, to be governed by moral laws and motives in the perfection and restoration of man. Nor is this power a divine influence; for we can have no idea of an influence which is not actual and active power; and if initial life be such an influence, it is a divine power—that is, divinity itself working. It is then a created principle of spiritual life. The object of its creation and impartation having been frustrated, I cannot see how we can avoid the conclusion that it is destroyed by the same power that created it, leaving the mind to the spontaneity of its own incurred but now helpless and hopeless depravity. Undoubtedly animal or vegetable life is not a divine power or influence, and no one but a pantheist believes that these forms of life survive the organisms in which they inhered. If it be assumed that initial life was immediately implanted in Adam after the fall, to be reproduced, along with native depravity, in his posterity, I might not stop to inquire whether this theory is true or false; as being true, initial life then is imparted mediately instead of immediately by the Holy Spirit. But this opinion is wholly untenable; for how shall we explain the positive statements of the Scriptures to the contrary—such as, "Who can bring a clean

thing out of an unclean," "I was shapen in iniquity, and in sin did my mother conceive me"—which prove that moral depravity is innate and transmissible, and nothing more? Besides, if initial life is not destructible, what becomes of it in the case of the wicked dying unpardoned, or without posterity, or leaving posterity? How this principle is destroyed we know not any more than how it is produced and implanted in every man. All we know is, we see it sinking under voluntary resistance or neglect, as fading vegetable and animal life, and innate depravity proportionally and frightfully increasing in vigor, portending the eternal death of this principle of life—the greatest calamity in the universe.

Initial life, as causative, is as clearly the subject of intuition* as is any mental power or cause. Indeed, no mental state or exercise can be disconnected from cause, as we shall now show. Initial life is a primary, original element, or principle, universally imparted by the Spirit to man. This being true, the fact of initial life cannot be excluded from intuition without excluding it from the constitution of man as he is by grace—without viewing man as he is not, or without misconstruing man as he is. True, philosophers—as seen in the note referred to—have brought the truths of intuition closely and clearly into view, and this analogy sustains our argument; but, while substantially right, they are fatally wrong whenever they refer all these truths to abstract human nature. When we say initial life makes man what he is, we mean that without it he would not be the subject he is of the conflicting principles

* Mental philosophers—that is, men worthy of the name—have all, in one form or other, referred to intuitive truths, or intuitive convictions. See McCosh on "Intuitions of the Mind, Inductively Considered," pages 98–115, for quotations of philosophic views on the subject of intuitions.

of moral good and evil, though some maintain that he is what he is without it—that is, by nature. Nothing decisive for or against our position can be drawn from supposed analogies of other races of intelligences, since we know nothing—at least very little—certainly of the laws of their mental constitution, exercises, and intuitions. We assume man is what he is for moral good by initial life—not what he was before Adam fell, for then he had no mixture of moral evil—not what he will be in heaven, for then again he will be without any mixture of moral evil; and we maintain that this assumption is proved by the fact that this initial life, when clearly defined and viewed in itself, and in its active and spontaneous antagonism to inherent moral evil, cannot escape the intuition of man any more than inherent moral evil and its spontaneous activity can escape his consciousness. God's work as cause in man can no more escape the intuition of man, however he may be mistaken—and he may be mistaken—in the interpretation of himself, than he can overlook the works of God as subordinate causes in the natural universe, however he may err—and he may err—in their interpretation. The moral causes, good and evil, are *here* and *there* in his mental constitution, and he cannot but intuitively see them—call them what he will, value them or not as he may. And we expect further to show that man might as rationally deny his own existence as deny the coëxistence and coherence of initial life in him.

Intuitions and original promptings proceed from the nature of mind. The supernatural impartation of initial life makes man constitutionally the moral being he is under the reign of grace. Hence, his moral intuitions and promptings are not the results of inference, but as immediate, necessary, spontaneous, universal, and certain—tests these of all intuitions—as any inferences of reason in the most elab-

orate processes of deduction and induction, and are inef-
faceable during moral probation. Whatever may have
been or may be the errors in intellectual, moral, and natu-
ral philosophy and in theology—and they have been end-
less—in defining, explaining, and guiding moral intuitions,
yet, like the original written word of God, which has sur-
vived all mutations, and is the same as when it issued from
inspiration, these moral intuitions are unalterable, and will
cohere in every man till time shall end. Humanity, as it
is by initial grace, is substantially and constitutionally the
same, always and everywhere, whatever its difference from
observation, in experience, or in outward circumstances.
For example: when sensation is excited, the excitement is
immediately and necessarily associated with a cause; and
if we know not the cause, we spontaneously look for it.
So if the spontaneous tendency of initial life on all occa-
sions of its excitement in the material and spiritual uni-
verse be properly heeded and guided, it will certainly lead
in the right path ultimately to the First Cause, the Infinite.
The entire universe of sensation is thus a combination of
subordinate causes that become occasions, each in its place,
for immediate moral intuition. At no point of contact in
the vast system of the physical universe can man be placed
without being able intuitively to associate sensation with
cause, and, simultaneously with this intuition, feeling the
spontaneous impulse of initial life to a First Cause, unless
he has voluntarily limited all progress within the sensa-
tional universe. Eternal life, death, and destiny are sus-
pended on every sensation and its corresponding intuition.
The five senses are five bright and broad and enchanting
avenues of initial life through the physical universe to des-
tiny in the will of the Infinite, whether the guiding light
be faint or strong. Likewise, the mind can as intuitively
follow moral causes from the incipency of initial life to its

First Cause, the Infinite. And this is a wise arrangement of the Creator, endowing man with the power of intuition next to the original conception of omniscience—intuition, the spontaneous and necessary conviction of cause, and the impulse to seek and know cause. Otherwise, mind would be passive and inert—that is, without intuition of cause and its corresponding impulse, we would never go beyond sensation and perception, and be forever imprisoned within their impassable walls. Removed immeasurably from the First Cause, and lost in a universe of subordinate causes, man would not take the first step in the lengthened chain to the First Cause. Let man, then, reverently follow the prompting of initial life with every intuition of cause to the First Cause; for he may by neglect reach that state in which he will have the intuition without the prompting, which is doubtless one of the elements in the wretchedness of lost angels and lost men.

Initial life is the principle of moral good and right in man, and has its own independent spontaneity and activity. An illustration will explain my meaning: the prompting of hunger is not the result of reflection, or any intellectual or moral processes, or prudential considerations, but is innate in hunger, spontaneous, immediate; not the result of human wisdom and foresight, but the original prompting of nature for its preservation. So all the promptings of the affections, conscience, will, and intellect, to moral good, are not the results of reflection, wisdom, education, but of this original moral principle, initial life.* And so man is not abandoned to the driftings of his weakness and helplessness. On the other hand, all that is evil, such as anger, malice, revenge, resentment, sensuality, and selfishness, originate in innate moral depravity, which it is the office of initial life to re-

* Reflection, education, motive, may be *occasions*, but not the *original cause*, of mental and moral activity.

strain and repress. Thus spontaneous initial life is in constant conflict with spontaneous moral evil in man.

The impartation of this moral principle is anterior to the exercise of the mental powers, for in this principle they all cohere, and on it commence their earliest exercise. Man, in utter moral ruins and ignorance—no matter how great his intellect, strong his will, powerful his affections, or surrounded by agents and means of happiness and well-being—never could, by his own wisdom and ingenuity, have originated the principles and devised the standard, modes, and objects of his existence. Hence the necessity of the impartation and presence of this divine element, with its own energy and impulse. Without this supernatural principle, and a corresponding divine standard, written or traditionary, man never could have determined his moral relations to his fellow-man, to God, to this world, and the next. Beginning with man in utter moral ruins, it promises him eternal development and progress. Probably the most memorable event in human experience, except regeneration, is the explanation of initial life by the written word, the sublime harmony between the spontaneous and august promptings of initial life and the explanatory and guiding revelations of the Bible. Without the written word, or some authoritative light of tradition, however feeble, initial life were wholly inexplicable; without initial life, the written word and tradition were inexplicable; without both, man were in profound darkness; with both, man is indued with strength and filled with light. The two, the life and the light, were necessary for the *new* government and direction of man. Without the concurrence of both, the life and light, man could not have been a subject of moral government; in himself there were no resources, no elements of responsibility and moral government, since of himself he had neither the ability nor the knowledge of obligation.

How this principle is imparted may be illustrated, but cannot be explained. Thus, the principle of vegetable life is seen in its incipient, progressive, and prodigious effects, propelling the vital sap along the tubes, imbuing the flower with fragrance and adorning it with beauty, or covering the tree with foliage and fruit. And so in animal and intellectual life, and all the hidden and original forces in the natural universe. The promptings of initial life at first are feeble, easily warped by passion and prejudice, and influenced by authority. They may be weakened and wholly destroyed, or strengthened and finally matured; as the body and intellect of the child are affected by education, showing that the utmost care and cultivation are required through life, especially in childhood. Revelation only can explain, direct, and mature moral sentiments, for corruptions and errors had so extended among men, and become so confirmed by custom, that a revelation was required to correct them.

The explanation of this great fact is impossible. You might as well ask me how God created Adam, soul and body, in original perfection, as how he imparts initial life to man fallen. Probably it is impossible for the Infinite to explain to the finite, man or angel, the process of creation. All we can know, or are concerned to know, is the existence of the fact, and this is as clearly revealed in the Word of God as the original creation of man is, and is as clearly proved by its expressions or phenomena to our consciousness as the substances of mind and matter are by their phenomena. As the phenomena of mind and matter are essentially distinct, and can never be supposed to originate or "coïnhere in the same common substance," so the phenomena of moral good and evil are essentially distinct, "contrary, and incompatible," and can never be supposed to originate from the same common principle in man. An

unanswerable argument of Sir William Hamilton in support of his mental philosophy will illustrate my meaning: "We know nothing of mind and matter, considered as substances; they are only known to us as a twofold series of phenomena; and we can only justify the postulation of two substances on the ground that the two series of phenomena are, reciprocally, so contrary and incompatible that the one cannot be reduced to the other, nor both be supposed to coïnhere in the same common substance."*

What is initial life? It is impossible to explain its philosophy—that is, its action on the mental powers. It seems to be natural in man, but it is not; it is derived from the Spirit, and then imparts instinctive and spontaneous spiritual tendencies to the mental powers in every man. "As the roots of the willow blindly direct their course twenty or thirty feet toward a well, or the plant that has begun to germinate, on being removed to utter darkness, sends forth an exploring root many feet in the direction of the light," so the mental powers are spontaneously inclined by initial life to the great facts, truths, duties, and hopes of redemption, though as yet unknown; and, without this derived and impulsive energy, the natural mind never would nor could have sought the eternal light and life; with this difference, however: in vegetation the spontaneity is necessary, in initial life spontaneity is under voluntary control.

What is it? Verbal definition of it is impossible. There is vegetable life, and animal life, and mental life, and angelic life, and divine life—each a principle of spontaneous activity. And so is initial life a principle of spontaneous activity. But moral depravity, inherent in man, is also a principle of spontaneous activity. These two principles cohere in incessant and conflicting activity in the unregenerate, and in the regenerate till the evil principle is utterly

* "Philosophy of Sir William Hamilton," by Wright, p. 40.

extirpated. One of these active principles unresisted were enough to compel man perpetually in its direction, as the evil in the fallen angels. But both in spontaneous and constant conflict, no wonder unregenerate man is ever prompted to exertion one way or the other; the whole man unregenerate—the affections, the intellect, the imagination, the conscience, the will, his hopes and his fears, in incessant conflict. What rest to man while the subject of these conflicting activities? If nothing else should stimulate, how can he be at rest while the remote, inevitable, and incalculable issues of such active antagonistic principles are undetermined? It is easy to see the desirableness of triumph in favor of initial life, and as easy to see the frightfulness and lawless violence of innate evil if left to itself. The spontaneous and ceaseless activity of these principles is open to consciousness, and also evident to consciousness in the fact that man is often prompted to activity even when he has no definite object in view. The active powers of man must be in abstract exercise, if nothing more. Besides, these conflicting principles may be clearly distinguished by their internal and external motives. Both may impel immediately to the same objects—as, for example, knowledge, power, property, society, fame—but immediately the motives may be as widely different as light is from darkness. They act spontaneously and in conflict in all the mental powers, each impelled by its own energy, and carrying with it its own light or motive, by which one is distinguished from the other—the will determining the issue in the conflict.

This elemental principle, graciously imparted to the constitution of the mind, has been overlooked by mental philosophers, ancient and modern. With it we commenced our investigation, and on it shall proceed to the end of our work. Our reasonings are sanctioned by the very constitution of mind. Initial life is found to be a truth above

argument. a first truth or primary principle; such truths bear examination the best, and are the foundation of all solid argument and deduction.

In this examination we must rigidly separate the two principles, initial life and moral evil, and give to each its proper place and force. We have to do with philosophy only as it is inherent in initial life, and it will be seen that all sound philosophy is founded on this universally prevalent principle in man. We wish to unveil the great constitutional fact that God himself has wedded, in the principle of initial life, philosophy and religion in indissoluble bonds, and on a common basis.

There are great truths, like the sun, seen so quickly by reason as to be called intuitive—not slowly evolved by reason, but evoked at once by initial life, and in harmony with reason. We overlook all the intermediate steps of reflective thought, and gaze directly on the final truth. Thought, conscience, feeling, will, are spontaneous and indefinitely expandible, and they must have the boundless fields of nature and revelation for their exercise. Initial life spontaneously impels to God in nature and revelation. The eternal *Logos* only can guide reason, faith, and intuition to satisfactory conclusions.

Initial life is a fact of consciousness, and had philosophers detected the deeper principles and feelings of the soul as proceeding from it, they never would have constructed the defective and erroneous systems of religious thought and faith which they have. They recognized these principles and feelings as if they were natural to the depraved heart, and here closed their labors, without going farther to the written word, which would have explained nature, as they called it, and furnished the entire foundation of religion. The foundation, as far as they discovered it, was good and solid enough, though most of the super-

structure they erected on it was visionary and unsubstantial. In building their theories on initial life, many philosophers, infidel and skeptical, acknowledged, without knowing it, the truth of the gospel; since, without initial life, the universal gift of God, there would not have been a single principle or feeling in man on which to construct any system of religion or morals. All the grand views of moral and religious truth of all great philosophers, ancient and modern, were derived from the fundamental facts of initial life. The doctrines of a superintending Providence, the relation between virtue and happiness, the vague glimpses of divinity by Socrates, the pantheistic ideas of Plato, the theory of harmony between the mental and material universe of Leibnitz, the religious systems of Kant, Fichte, Schelling, Hegel, Schleiermacher, Goethe, Coleridge, and Carlyle—all more or less founded on the unexplained cravings and aspirations of initial life—so far proved failures. Had the light of a finished revelation been superadded, misguided genius doubtless would have soared as high in religious thought as it has in true science. And yet, initial life alone is not sufficiently broad and deep for a perfect system of religion, and all systems of religion are radically defective without initial life at the foundation.

This is not all. Intuition in religion is not enough. All the other powers of mind must harmonize with religious intuitions, however intense, comprehensive, or grand. The intuitions should find objects for the affections, reasons for the intellect, principles for the conscience, motives for the will, activity for faith, and actions for the life—specially the last—for “by works is faith made perfect.” From the highest flight of intuition to the lowest duty the series should be unbroken. Otherwise, intuition will end in rapturous and useless meditation, and life in self-righteous formalism and quietism. No one can be a sound philosopher,

or a great reformer, or an energetic philanthropist, or a self-sacrificing martyr, or a perfect theologian, who destroys the doctrinal, experimental, and practical harmony of the Bible. Initial and regenerating life furnish the power, and revelation the guide to the intellect. The energy of human thought is immense; its waste incalculable. Who but the Omniscient can estimate the expenditure of the past in error and vanity? How few truths lie scattered in the past in all the schools of philosophy! Had thought from the beginning followed exclusively the True Light, dim though its beams were at first, its radiance would now be coëxtensive and coëqual in the intellectual world with the splendor of yonder sun in the natural world. Long and dreary the winter, stronger now the gleams of coming spring, and summer sunshine shall come. In all time, man instinctively feels the want of some one immutable principle to uphold him, and some one infallible light to guide him, on both of which he can rely with unbounded confidence, both in unchangeable harmony with the establishment of his being in the frightful future, and neither dependent on the time and chance and change of this checkered world, nor affected by the barren abstractions, ingenious combinations, and conflicting opinions of speculative reason. That principle, ever prompting to a higher life, is initial life, and that light to guide him is revelation.

CHAPTER V.

INITIAL FAITH.

INITIAL life is the independent cause of original instinctive faith in man, of primary belief without reason, and antecedent to reason—a belief that has its own laws and its own evidence in itself. Initial faith is as directly and spontaneously the effect of initial life as lawful desire, compassion, love, or any of the virtuous affections are. It is not the result of reasoning, but the first principle—the primary law of all reasoning, announcing itself in its own independent authority to judge of reasoning. Consciousness and conviction are coëxistent, and thus, as in all reasoning, each step is derived from a preceding step known to be true, and the train, however prolonged, must have an independent and self-evident origin from which the whole train proceeds, belief spontaneously germinates in the very initial life that constitutes man what he is. The faculty of faith is anterior but adapted to prospective knowledge—an original, primary power preparatory to, and anticipative of, prospective fulfillment of all the internal and external facts of the soul's destiny. It is this original belief that spontaneously prompts onward to eternity. The divine integrity of initial faith is prophetic of security anywhere in the universe, and at any period of eternity. The mystery of its convictions is only transcended by the realities of its experience. God's integrity in creation and in promise is pledged to this anticipative power of his initial work in man. The unlimited progress of knowledge in science, art, invention, discovery, and religion, in creation and redemption, indefinitely confirms the anticipations of initial faith. Man, sub-

mitting to the impellent force of this divinely implanted energy, may explore the connected dominions of God, material and spiritual—may “travel with the line and plummet in his hand to the outskirts of creation, or carry the torch of discovery round the universe”*—and he shall not be disappointed. God made man the master, but by sin he became the slave of the material universe; initial faith is his struggle to break from the vassalage and recover original dominion; and his triumph and reënthronement shall be celebrated amid the congratulations and symphonies of the higher and holier races. When reënthroned, the present order of the earth will be below his dignity as it is now below his aspirations, and as it would be now for Adam in primeval innocence. From ruins, through ruins, initial faith points to interminable perfection amid the immense hosts of the visible and the invisible, the endless succession of the actual and the possible.

The stronger the light of nature the greater the need of the light of revelation to explain to initial faith the destiny both of nature and man. In nature, we can easily see *how* God thought; but so delicate, intricate, and involved is nature that no human sagacity can detect the *order* of divine thinking, though the connection between natural and revealed theology is most obvious. Man needs a stronger light than starlight to guide initial faith through the dim and distant regions of space, enveloped in awful shadows of mighty truths, wherever he is transported by telescopic power. He spontaneously anticipates that a full light will clear away those shadows, and disclose the truths they now conceal in the vividness and grandeur of immediate perception. Reasoning on the achievements of science and the predictions of initial faith, it is more than probable that the brightest disclosures of nature are yet to be made in

* Chalmers.

that "dark infinite" beyond the utmost reach of science, emerging in succession from obscurity, and radiating a guiding splendor on remoter and interminable regions—the wider the new expanse the brighter the effulgence and intenser the rapture of realized faith. A happy illustration of these prospective disclosures in the heavens is obtained from Herschel when he says, after a considerable sweep of his powerful telescope: "The appearance of Sirius announced itself at a great distance like the dawn of the morning, and came on by degrees, increasing in brightness till this brilliant star at last entered the field of the telescope with all the splendor of the rising sun, and forced me to take my eye from the beautiful object." The whole immeasurable firmamental creation is before us, compared with whose remotest visible circumference the sun, once thought to be inconceivably distant, is but a step from our door—an infinitesimal in the area of the universe. Reason has effaced the old fancy that the luminous firmament is merely ornamental to our earth; and but for the significance of its *redemption*, our little orb would vanish into insignificance in the magnitude of creation. But with that significance doubtless it bends all worlds in paramount interest over the grandeur and glory of its final issues.

What new emotions will be excited by every fresh disclosure of creation, to reward and allure initial faith onward interminably, may be in some degree indicated by the intensity of present expectancy, and represented by the ecstasy of Newton on the mathematical verification of his theory of gravity, or the rapture that thrills the astronomer on the discovery of a new world, or the excitement that animated all Europe when Columbus discovered a new hemisphere reposing in the solitude of the far-off sunset. It is wise, however, that we hold the impulsions of initial faith rigidly to the sober dictates of reason—and these are al-

ways clear—lest, in the transport and presumption of speculative error in attempting to overpass the immeasurable chasms and fathomless gulfs of space, the solid ground recede from our feet, and our imagination be hurried guideless into extravagance, confusion, and bewilderment. This at least shall always be an infallible guide to initial faith—namely, whatever phenomena may appear in the universe enveloped in clouds and doubt, we cannot rationally regard them as exceptions to the general laws that govern what is known, much less as sufficient to set aside what is known, but must apply to them the argument of probability, to wit, that from the order and harmony of the parts of the universe already known we may infer the order and harmony of the whole. Every being known in the universe has a place and a home in it; but the home of man is the universe itself, though so much of it is unknown to him—and so much of it is unknown because he is not prepared for it, and because he is not prepared for it is a sufficient explanation of his oppressive sense of exile—while indeed from what is known, and in the immediate assurance of initial faith, he feels the unutterable conviction that he has already entered upon the vast possession. And the divine paternity of man, demonstrated in unutterable clearness in regeneration, will assume a deeper tenderness and emphasis as man advances amid the glories of his inheritance; for while it is impossible to comprehend the Infinite it is possible to progress endlessly in the knowledge and love of the Infinite, enveloped every step in the indications and proofs of his nature and relations to us—ever anticipating the solution of the sweet, tender, and sublime mysteries of the future.

The demand of demonstration of that which reason can neither prove nor disprove, because the nature of the subject is above reason, denies the reality of the nobler fac-

ulty of faith, and consequently rejects the sublime and boundless domain of faith and hope. In faith, man and God meet to the extent of concurrence of will in both—the will of God limited only by the concurrence of will in man. Unbelief is eternal divergence from God. There are some things we know better than we know other things, and some that we hardly know, and some that we only know as existing, and some things doubtless exist that we do not know. We know nothing perfectly, and the unknown may be greater than the known. And yet we may believe perfectly, and perfect faith is equivalent to perfect knowledge; for on the testimony of God “faith is the evidence [conviction, demonstration] of things not seen.”

That initial faith is not mistaken in its claim on the universe is corroborated by the design manifest everywhere in the visible universe, and so far the problem of creation has been solved. The design, it is true, in all its ultimata, has so far resisted all the energy of man to solve; yet, as far as comprehended it most evidently refers primarily to man, since if man is not the chief object of the design everywhere apparent, creation—at least that vast part of it known and related to man—and man himself are problems without any possible solution from nature. And undoubtedly, reasoning from the known to the unknown, the inference is inspiring next to immediate revelation that the design, indicated in the unknown, will also concentrate in man, at least essentially include him in its original and ultimate scope. It is not surprising that the exile should instinctively sigh through life for his recall.

There is an objection—which I shall consider at this point—which, if true, subverts our theory of initial faith. It is probably the wildest extravagance of speculation, and friends of revelation have indulged in it as excessively as infidelity. It is the theory of the growth of worlds; that

all the existing stellar bodies sprung, by virtue of the law of attraction, from the bosom of chaos; that the mass of stars around us was evolved in obedience to known mechanical laws, by the condensation of nebulae, requiring incalculable ages on ages for the final formation of a world—the sun, for example, and of worlds millions times larger than the sun, and so respectively of all worlds and material things in the system of the universe. But when asked for a single example of *actual* progression or evolution of one nebula to an organized and finished form, for one *actual change*, we receive as the reply that periods so stupendous are required for the actual change in a single case that the whole past duration of our planet is but an instant compared with the time required for the final step in the nebular process. Doubtful and venturous theory! The absence of a single instance of actual change leaves the theory without proof. The dependence on time for the verification of a theory is presumption—*argumentum ab ignorantia*. The whole theory is unsound in philosophy, since the commencement in any process of evolution in elective affinity and combination implies the antecedent perfection of all its elements—that is, original combinations must be complete before secondary combinations can be formed. Secondary combinations are the result of the analysis of the primary; and thus, if any thing, dissolution, disorganization, instead of combination, organization, follow the fortunes of the theory. But what is extremely worthy of observation is, the theory is refuted by the hypothesis or principle on which it is founded, namely, the operation of the same causes from the beginning. Fossil cryptogamous plants, which in their primitive glory measured a foot in diameter and twenty feet in height, are now dwindled to less than one-fourth of an inch in diameter and two feet in height; and gigantic fossil ferns that measure from forty to seventy feet in height

now scarcely attain to ten. The comparison is equally remarkable among fossil animals, all these comparisons proving that the same causes and laws were not in operation under the same conditions in the beginning, as now; and therefore that the deduction of indefinite and dateless ages is an unsupported presumption. The conditions are changed, and the only difference in the conditions that can rationally explain and harmonize the comparisons is the divine theory of *immediate* creation, which is a disclosure of revelation.

Who of mortals can construct an actual chronology of the formations of the universe? Who can interpret the age, and explain the process of creation by retrogressive steps, as if he had witnessed the origin of elemental forces and the enactment of elemental laws, and the analyzing and arranging and combining the influences that transformed chaos into a system of finished and harmonious worlds? Who understands the originating principles of our little planet? and, profoundly ignorant of these, who understands the endless combinations of the principia on which the universe was originated, planned, and circumscribed? It is the natural and inevitable tendency of the mind, from one false step in theory to adopt endless fancies in interpreting the majestic phenomena and solemn march of the heavens. We are just inside the gates of the august temple of creation, and every step we take should be with "unsandaled feet" and holy awe as we attempt to decipher the splendid hieroglyphics on its venerable foundation, walls, and dome. And in the reverential interpretation, do you not see that it is inconsistent with the instinctive dictates of reason that dateless processes of formation should be so long enveloped in absolute solitude preparatory to the existence and activity of moral and intelligent being? And finally, do you not see that immediate perfect creation is necessarily antecedent to natural descent or reproduction?

It is as unphilosophical to assume that a world, or the smallest organism in a world—and so of all worlds in space—is the result of an immeasurably prolonged process of formation as that original physical man, or the minutest elemental atom anywhere in the material universe, was the natural result of incalculable evolutions. No effect can contain more than its cause; or, which is the same thing, no cause can transcend its own original potential limits. In a word, what the theory of evolution refers to the imagined agency of elementary forces and laws can be rationally referred only and exclusively to immediate creation, with its coeval, inherent, and controlling principles and laws; and this is in harmony with the infinite, unoriginated energy of the absolute First Cause revealed in the Bible—the source and end of initial faith in his lost child, man.

But science brings from space no tidings of moral issues. Initial faith, in its own light, refers the issues of all things to moral principle and moral character, and so intuitively solves the moral problem of being. Duration, space, magnitude, the legitimate and measureless fields of science, are but a moment, a point, a speck to initial faith. Independent of indefinite successions and incalculable combinations in the structure of the universe, it intuitively and infallibly and finally grasps destiny in the will of the Absolute and Unchangeable. The disparity between the energy of intellect and the energy of initial faith admits of but one explanation, which is: Each has its peculiar field, the one slow and gradual in its progress, comprehending the nature of things only as it advances; the other instantly, and once for all, grasping its conclusion from the beginning. Astounded by the indications of duration and magnitude in the heavens, science is encouraged to proceed by the instinctive utterances of initial faith till a duration and magnitude are conceived as possible, in comparison with which

the immeasurable past has the value only of a single "click of the second's hand of the clock by which eternity is measured," and the present visible universe is but a molecule of that creation by which space is diversified. Science commences investigation at some intermediate stage of creation, and encounters impassable barriers in the direction of beginning or end; initial faith emerges from the mystery that overhangs all beginnings, penetrates the intervening toils of the universe, and soars to that grander mystery that envelops the end of all things. Destiny, that illumines creation with sunshine from beginning to end, is the native region of initial faith. Destiny is the device on the banner at the head of all worlds advancing toward the Eternal for their final adjudication. To science every thing begins and ends in mystery; to initial faith every mystery—and its work is only with mysteries—is laid over for solution in destiny, except the mystery of the Unsearchable, who is above destiny.

Without faith we would have no knowledge of things absent, and knowledge would be confined within the limits of actual observation and experience. By faith we go beyond those limits, and search and find knowledge in the earth, in the heavens, in time, in eternity past and future, and in the Infinite. Standing here at this hour and on this spot, as the veils are lifted we know the past without being in the past, and know the future, and see ourselves in the future. Faith answers for our actual presence and observation in the past and future, and everywhere in the universe. Wonderful power! Dispensing with the necessity to have lived, and to live always and everywhere in the universe and eternity in the acquisition of knowledge, it approaches as near as possible the attributes of ubiquity, eternity, and omniscience in the acquisition of knowledge. It is the connecting link between the mind and eternity, the

absent universe and the Infinite, and follows the track of the Infinite on all sides, in the universe and eternity, toward the Infinite. You now see the deep meaning of "Have faith in God."

It depends on evidence, and is limited by evidence. When the evidence is sufficient, the knowledge of faith is as certain as that of immediate cognition. With sufficient evidence it can transfer us to any distance and duration. We shall lose nothing by having lived late in eternity, and on this speck in the universe. If in speculation reason encounters contradictions, it is because it has failed to furnish solid ground for faith. Correct speculative error, and faith will extricate reason from perplexity. Only let reason furnish sufficient evidence—and it can do it—and in faith the mind soars to the knowledge of all things. That is irrational speculation which rejects the profound and sublime evidences of faith found in the Word of God, in the constitution of man, and in the universe as explained by the Word of God, and incontestable to reason, being corrected, and on the sublime summit of reason

Faith lends its realizing light—
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye.

Infinity is incomprehensible to reason, and reason will not, cannot go beyond the comprehensible, though it cannot deny or reject the infinite without rejecting its own deduction of the infinite. But the infinite is not insuperable to faith. Infinity is the native region to which faith spontaneously aspires and soars. Faith is the intuition of the *fact* of infinity, and not the less true though incomprehensible. What we know by observation and reason of space, time, God, necessarily expands into the belief of the infinite. The known necessarily implies the unknown; for the

part known cannot be known as existing absolutely separated from, and independent of, the part unknown. Here is the region of faith, to the border of which we are brought by reason. There is unfathomable mystery in the spontaneous flight of faith by its own increasing light, ever pressing on to the Infinite—the greater the mystery the more glorious the reality.

Faith intuitively excludes all defect and excess from the Infinite, since it conceives of a perfect being, beyond whom there is no higher perfection than is in him. And the belief that man, though now in the mystery of ruins, was created by that being, is also intuitive. The erection of the altar "to the unknown God" was the work of this intuitive, initial faith in the Infinite, known to be and yet unknown as he is. And so it is: "The invisible things of God from the creation of the world are clearly seen from the things which are made, even his eternal power and Godhead." There is initial faith. And so also the Infinite is unveiled in the Bible, in the clearest light possible to the unregenerate, in Christ, the "express image" of the Infinite. There is stronger faith. And stronger faith still in the regenerate is expressed in "Hereby we know that we know him, if we keep his commandments." And the knowledge of faith on earth is lost in the knowledge of open vision in heaven—"For we shall see him as he is." I repeat, faith in its intuitions is the image of God in his attributes. It is limited only by the Infinite in his disclosures in nature and his revelations in the Bible.

It is extremely worthy of remark, and occasion of extreme surprise and regret, not so much in relation to ancient philosophers as to modern, that in their profound, laborious, and subtle inquiries after general principles and laws to guide them ultimately to the Infinite, they misconstrued initial life and its original promptings in every man, or

overlooked or disregarded that fundamental and universal principle of redemption as it is immediately revealed in the word of the Infinite. Consequently defect, error, failure, were inevitable in their theories. It may be objected that innate moral evil is an insuperable barrier to the intuitions of initial life; but the objection is easily refuted by the concomitant fact that initial life, a principle corresponding to spiritual principles, laws, and facts, is imparted to every man, and carries with it its own light, by which, as occasion arises, faith may as intuitively see the import of those principles, laws, and facts as it does those of the physical universe. Indeed, it is by the same power of initial life that faith intuitively sees the import of general physical principles, laws, and facts to the extent of the "true light" it has; and, therefore, as the whole includes the parts, the objection vanishes. Endowed with initial life, which is a degree of spiritual life, and which enables faith intuitively to read the import of spiritual things, "the way-faring man though a fool"—in science or any thing else—"need not err therein." Though a fool in science, guided by the "true light" he may know more of the Infinite, in spiritual relations to him, than the wise man can from the import of science alone. ∴ This explains fully why the intellect in ancient ages, unaided by revelation, obtained such faint and oppressive intuitions of the first and final causes. Exclude that aid wholly from modern philosophy, were it possible to do so, and the intellect undoubtedly would not succeed much better now than then.* I go farther: initial

*And this suggests the probability that Providence withheld from invention modern instruments of science till the revelations of the First Cause should be made in his written word; and also the strong probability that philosophical progress will be made as the written word is understood and embraced. And thus the evidences of the First Cause in the mental and physical universe, blending and har-

faith, with no evidence obtained from the physical universe, and guided only by the intuitions from revelation, anticipates the destiny of the good man or bad man, though Providence seems adverse to the good man and favorable to the bad man; and it is a wonderful fact that many of the fundamental formularies of science enounce precisely the very truths which are actually required to constitute and consummate the anticipated destiny of faith, such as, "Space is continuous;" "Space has no limits;" "Time is continuous;" "Time has no limits;" "Every effect must have an adequate cause"—expressions that instinctively allure faith toward the Infinite and destiny in the Infinite. And so initial faith is the herald of destiny, a chariot of fire that translates man, soul and body, to destiny, however remote or grand or mysterious.

Probably the sublimest flight of initial faith is from effect to cause in the intuition of the being of a God. The universe must have created itself or must have been created by something greater than itself or have been uncreated—that is, eternal.* We intuitively reject the first, because its falseness is self-evident and necessary. We intuitively reject the third, because we see satisfactory indications that it is an effect, and consequently of necessity adopt the second as the step to a First Cause—that is, in a series of effects and causes we are compelled to adopt that as first cause in which we see no signs of its being an effect. In the world, and the universe to which it is related, and in the mutual relations and mutual dependence of all things in the universe, we see signs of effect, and therefore intuitively refer the universe to a higher power than itself; and

monizing in the intuitions of faith, the progress of humanity to its destiny will be incalculably accelerated.


*"Demonstration of the Being and Attributes of God," by Dr. Samuel Clarke.

so we must ascend in the series of cause and effect till of necessity we finally reach an uncaused cause. Such is the inexorable necessity and infallible certainty of intuitive faith. Its own spontaneity, intuitions, and reason will not allow the mind to be confined within the narrow limits of speculative systems founded on sense. Sounding sense to its depths, scaling its heights, and soaring above the laws and forces of sense, it reaches that altitude from which the First Cause and his universe, with the mighty past and the mightier future, are all in spiritual vision.

Initial faith is constitutionally and necessarily the first link in the chain connecting man with the Creator. This may not appear at first sight, and needs proof, which I give. It is impossible to conceive *how* God created any thing, material or immaterial, for we have no faculty given to fathom the deep philosophy in the creative process. Analysis of any thing created to its ultimate elements, were this possible—and some have vainly imagined it actually done in some things—would still leave the creative process, in the case of the *elements*, as inscrutable as ever. The faculty adapted to the conception of that process is wanting in the mental constitution; or, if it exist, it is not developed in this world, or at least the knowledge of the process is not communicable to man. Could we see the original elements of any thing crumble back into original nothing, we should be no nearer the knowledge of the creative process than now. That process is lost and undiscoverable in its philosophy. Standing in imagination on the utmost verge of creation that overhangs the absolute and awful abyss of nothingness, of necessity we must believe in a First Cause, unoriginated and independent, whose activity in creation we can neither comprehend nor deny. But while the creative process is not comprehensible to the highest flight of finite mind, as the Creator has not endowed the finite with

the appropriate faculty to solve this great problem, yet we have in initial faith the faculty that grasps the truth of the problem without waiting for its solution. The fact is as certain to faith as to immediate cognition. Indeed, after all, it may be that the pure creative process is one of those facts of absolute divinity, essentially and forever incomprehensible to finite minds; and thus there was the necessity that the finite should be endowed with the faculty of faith in order to adopt the subjective creature to the objective Creator. Further: to understand the divine process in creation is to see the invisible, which is impossible. We might see a world flash into being—as the angels did when our earth was created—but could not comprehend the accompanying creative effluence. We may understand the laws, principles, properties, forces, and relations of creation, but cannot comprehend how all these were originated and organized to make creation what it is. Initial faith intuitively grasps the omnific creative Cause—hence we believe in a God.

There are four sources of knowledge—perception, consciousness, intuition, and induction—all commencing with corresponding facts, and expanding to the limits of the natural and mental universe. But there are facts deeper and higher and grander than these, unveiled in the boundless circle of revelation by the Holy Spirit. Every pure prompting of initial life is to the ultimate comprehension of this circle. If there be no ultimate facts to which these promptings refer, then they are a waste expenditure in our constitution which, however, we intuitively believe is not the case. There are some truths which we intuitively desire to know, others which we intuitively feel we ought to seek and know, and others still the reason of whose existence we intuitively desire to know; but there are other truths that carry with them the reason of their existence, specially that infinite



truth that is prominent and alone in its own resplendence and augustness—I mean the being of a God. We never feel any intuitive prompting to inquire why God exists, but we do intuitively see in God's existence the reason for the existence of every thing else. The universe is full of reasons of his existence; and all inquiries are forever answered and ended in him as the First Cause. Initial faith excites the first impulse toward the Infinite and all he is in creation and redemption.

It is immaterial whether faith be considered as a distinct faculty of the mind—as the understanding, conscience, will, and the affections—or as a capacity of the mind. In either case the result is the same: (1) It perpetually opens the way beyond immediate knowledge; (2) it is, like the will, ever active and unfatigued, coöperating either mediately or immediately with all the mental faculties; (3) it puts the whole man in motion, and keeps him in motion in one path or other; (4) its decisions depend on the intellect, and are controlled by the will; (5) it cannot be opposed to reason or conscience: opposition to it originates only in the affections and will; (6) its range, authorized by reason, is in the boundless fields of causation, duration, space, substance, the infinite; (7) it renders darkness frightful: voluntary neglect to follow evidence ends in thick, solid, impenetrable uncertainty, while light ever increases to him whose face is kept toward the burning sun; (8) it has its activity in man in initial life.

In proof of this grand central, fundamental truth that faith is the foundation of all knowledge, the "*radix cogitationis*" in mind, Sir William Hamilton has with immense labor adduced one hundred authorities in a chronological series of testimonies from the dawn of speculation to the present day, embracing every school of philosophy, ancient and modern. The series extends from Hesiod to Cousin,

and is a wonderful exhibit of universal concurrence in our doctrine of initial faith or belief—all agreeing in the *principle*, though they call it by a different name.* They all speak of it as original, necessary, and universal, and as germinating in nature. The inevitable conclusions are that original religious belief germinates in unconditional, universal, initial life; that it acts independently of the will, because it is antecedent to the will; that it is the occasion, not cause, of the action of the will; and that it is essentially and constitutionally at the subjective foundation of the responsibility of man, and probably of all intelligences unfallen in eternity.

As these authorities may not be at hand to the reader, I give quotations from some of the most celebrated, ancient and modern. Hesiod:

The word proclaimed by the concordant voice
Of mankind fails not; for in man speaks God.

Aristotle: "The problem is this: What is the beginning or principle of motion in the soul? Now it is evident that as God is in the universe and the universe in God, the divinity in us is also, in a certain sort, the universal mover of the mind; for the principle of reason is not reason, but something better. Now what can we say is better than even science, except God?" Cicero calls the "source of moral judgment" *sensus communis*—*common sense*. Horace does the same; Seneca the same; Quintilian the same. Clement, of Alexandria: "There is neither knowledge without belief nor belief without knowledge. Philosophers confess that the beginnings, the principles of all knowledge are indemonstrable; consequently if demonstration there be, it is necessary that there should be something prior *believable of itself*

* "Philosophy of Sir William Hamilton," by O. W. Wright; Vol. VI., pp. 85-153.

—something first and indemonstrable. All demonstration is thus ultimately resolved into an *indemonstrable belief*." Anselm: "'Believe, that you may know,' which became celebrated in the schools as opposed to the 'Know, that you may believe.'" Joannes Duns Scotus: "Sense and experience are not the cause or origin but only the occasion on which the *natural light of intellect* reveals its principles or first truths." Luther: "All things have their root in *belief*, which we can neither perceive nor comprehend." "What," says Sir William Hamilton, "Descartes, after the school-men, calls the 'light of nature' is only another term for common sense, and common sense is the name which Descartes's illustrious disciple, Fenelon, subsequently gave it." Sir Thomas Brown has "common sense;" Pascal the same. Malebranche: "There is a supreme, essential reason or intelligence—an eternal light—illuminating all other minds, containing in itself and revealing to them the necessary principles of science and of duty. This intelligence is the Deity; these revelations, these manifestations, are ideas." Leibnitz: His doctrine on the point in question corresponds to that of Aristotle, the school-men, and Descartes. His *natural light* and *instinct* are together equivalent to *common sense*. Shaftesbury has "common sense;" Berkeley the same. Buffier: "If a man deny the truths of *internal feeling*, he is self-contradictory; if he deny the truths of common sense, he is not self-contradictory—he is only mad." Wolaston "deduces the difference between good and evil from the common sense of mankind and certain principles that are born with us." Hume has "common sense." Reid: The foundation of his philosophy is "common sense." Beattie: "The term common sense hath in modern times been used by philosophers, both French and British, to signify that power of the mind which perceives truth or commands belief, not by progressive argumentation, but by an instan-

taneous, instinctive, and irresistible impulse, derived neither from education nor from habit, but from nature; acting independently of our will whenever its object is presented according to an established law, and therefore properly called *sense*; and acting in a similar manner upon all, or at least upon a majority, of mankind, and therefore properly called *common sense*." Jacobi: "The element of all human knowledge and activity is belief." Kant and Fichte Sir William regards as "*reluctant* confessors of the paramount authority of *belief*." Cousin: "The fundamental principle of knowledge and intellectual life is *consciousness*. Life begins with consciousness, and with consciousness it ends. Here a prudent analysis will therefore stop, and occupy itself with what is given." And consciousness can no more overlook the subjective fact of religious belief—the original intuitions of the true, the beautiful, and the good—than it can any other fact of consciousness. To overlook the moral intuitions of initial life would be to place ourselves outside the human mind. In the language of Cousin: "The author of such a philosophy would place himself out of his own thoughts; in other words, out of his humanity. This power has been given to no man."

I might add many others. I add but two. McCosh ascribes this initial faith to nature: "It is because man has a *natural* capacity of faith in the unseen and unknown that he is able to cherish a faith in the supernatural truths of God's word. It is because he has the *natural* gift of faith that he is capable of rising to the supernatural grace."* Whewell admirably states the fact of a universal belief in a God, though he erroneously ascribes the origin of the fact to "reason." He comes nearer the truth when he says: "The contemplation of the earth and heavens called into action a religious tendency in man; and to say that the

* "Intuitions of Mind," etc., p. 427.

worship of the material world formed or suggested this religious feeling is to invert the order of possible things in the most unphilosophical manner." And yet he wanders again far from the truth when he assumes: "Time suggests to man the thought of eternity, space of infinity, law of intelligence, order of purpose; and however difficult and long a task it may be to develop these suggestions into clear convictions, these thoughts are the real parents of our natural religious belief."* What Whewell calls the "parents" are the occasions of religious belief; nor is religious belief in man "natural," but the spontaneous fruit of initial life.

Now you see the deep meaning of "Without faith it is impossible to please God;" "Whatsoever is not of faith is sin." Initial faith is the first and last and lowest motion of initial life toward God.

* Bridg. Treat., pp. 253, 256, 258.

CHAPTER VI.

THE GROUND OF THE HOPE OF A BLESSED IMMORTALITY.

INITIAL life excites an unspeakable longing after a blissful immortality in every man. Nothing is more reasonable than that this divine principle should originate this sublime hope, and commence the struggle of existence for its full maturity. It is the soul's own argument for immortality. If there be no immortality, then initial life is a waste principle, and man a forlorn failure. The whole heathen world, in its shadowy visions of immortality, may be illustrated by the vague but sublime conjectures which ancient astronomers conceived respecting the mysterious and unchangeable heavens. They saw the stars rise and set, the resplendent scroll of nature gradually unrolled and rolled up by an invisible power as night passed, solemn, ceaseless, noiseless; and hence designated the heavens the sphere of the fixed stars, and imagined its revolving daily on its own axis, which sublime illusion the lucid light of modern astronomy would have dispelled. Besides, the dim initial life of natural theology promised hope to the ancient heathen.* They recognized, without understanding the

* "In those days no law had yet comprehended the course of the events of the earth; its changes appeared to flow from the irregular will of conflicting deities and demons; and man, bewildered and distracted, might have lain down in despair, deeming himself the victim of unintelligible caprice, had not the heavens proclaimed so early the reality of the supremacy of order—the existence of a still Power in far-off infinity, superior to terrestrial lawlessness, and typified by the majesty, harmony, and repose of the mightiest phenomena of nature." (Nichol's "Solar System," p. 18.)

philosophical laws of it, the great intuitive truth that the seasons, with all their conditions of life, vegetation, and comfort, depended strictly on the annual course of the sun; and what wonder, therefore, in the absence of positive revelation, that they should infer that the sun was the supreme abode of divinity, and invent from the phenomena of his revolution their "mystic and elaborate mythologies?" Their fanciful system of judicial astrology was founded on the intuitive belief of a universal and permanent sympathy cohering in all things. Had the heavens been unrelieved of impenetrable darkness, the sympathy of the earth, oppressed by the bondage of disorder and decay, could have excited no aspiration beyond the confines of sepulchral gloom and solitude. But man looked up to the permanent stars, and spontaneously initial life kindled in him the noble aspiration of a destiny with their own, though unsatisfied with their vision of eternity.

But on the other side of humanity there were apprehensions as depressing, or nearly so, as the aspirations were elevating. Phenomena in the heavens, for which no physical cause, law, or object could be seen, immediately excited unutterable forebodings; and here inherent moral evil appears, spontaneously investing these phenomena with the terrific attributes of an avenging agency. For example: they imagined that the comets, anomalous in their form, devious in their motion, and "shaking their horrid hair," came as ambassadors on retributive missions from their far-off home in the external spaces of the universe, foreshadowing wars, pestilence, fire, flood, famine, to the guilty race of man; or, ignorant that they were composed of so purely ethereal matter that one of them of immense volume could be compressed into a density equal to that of our atmosphere, and so condensed would not occupy more than a cubic inch of space, from the instinctive dread of moral evil, from which

they had no relief from science or religion, they beheld in the comet a messenger of final doom to the earth, either in its utter demolition, or hopeless derangement, or universal conflagration. Inherent moral evil instinctively and universally suggests final retribution of some sort, and the more unexpected, unassisted, and mysterious the portent, the more excited the imagination and intense the dread.

And here too we are reminded that the moral mysteries of the heathen world await the explanations of the gospel, as old mysteries of the natural heaven have been explained by modern astronomy.* And, it may be added, the intellectual delight of Newton on the resolution of the last problem in the series of deduction appropriately represents the intensity of feeling that will thrill the heathen world when its profounder moral mysteries are unveiled. No wonder an "uncontrollable tremor" pervaded the mind of Newton. Initial life, in the love of science, elevated him to the highest summit in the physical universe ever attained by mortals; and feeling himself transformed into a herald of great tidings to future times, he passed the gates of the gorgeous temple of nature, and left them open to future generations.

And suppose it to be true, as is stated, that telescopic power can descry a star the light of which, moving with its

*"The dim, doubtful, and confined outline of the heavens traced by Ptolemy, the Egyptian; a clearer perception obtained by Copernicus, the Pole; a clearer view still of the true theory of the universe by Galileo, the Italian; a mass of exact observations next made by Tycho Brahe, the Dane; the observations of Tycho generalized by Kepler, the German, under three primary laws of motion; and lastly, the theory of the physical universe compressed, or consolidated, by Newton, the Englishman, from the deductions of Kepler, the simple and final result of the toils of more than twenty centuries—are the progressive disclosures of astronomy." (Nichol's "Solar System.")

known velocity, required sixty thousand years to reach our planet, and by the aid of that power the visible universe has been enlarged a hundred and twenty-five million of times, then surely the prompting of initial life is a subjective pledge of immortality, since it spontaneously excites the belief that man belongs to the objective universe, however vast, varied, or unknown, and has a present and prospective interest in all to the end—magnitude beyond magnitude, distance beyond distance, and mass beyond mass—including the dark, drear, and awful background of space, where points of light faintly beam, too faintly to be viewed steadily, and too numerous to be counted could they be so viewed.* “Throughout those illimitable spaces, whether possessed by primeval darkness or seen by the anxious eye, as arched over by far-off and all but visible masses of orbs, bridging across chasms between gorgeous galaxies; yea, throughout those spaces there is but one word which can pierce, filling those abysses, and rolling to their remotest shores—*God reigns*.”† And the profound intuition of initial life is that he who imparted this life to man did it at such a stupendous expenditure to himself that naught less than all else that he had done, naught less than the utmost limits of his dominions, shall constitute the inheritance of man in his maturity. The inheritance, I say, can be measured only by the cost of it; and so the spontaneity of initial life is supported by reason and confirmed by revelation in the promise, “All things are yours.” Besides, all things created are comprehensible to man. No magnitude, nor distances of magnitudes, nor being, nor nature, nor multitude of beings, nor relations of beings, nor duration, nor design in the past and future unknown posterior to the uncreated First Cause, but are prospectively comprehensible to man—are already contained subjectively in man—on the

* Sir John Herschel. † Nichol’s “System of the World,” p. 45.

basis of the indefinitely expansible principle of initial life imparted to man and cultivated under the conditions of his redemption. Grant the two hypotheses—the indefinitely expansible energy of this subjective divine principle and the reality of the external universe—and all paths are open to all objective facts in space, eternity, and God.

We can conceive of no higher act or evidence of the Infinite—save one—than the creation and impartation of a power to a being to comprehend and own all else created; nor can we conceive of consistency and perfection in omniscience without the creation of this superior being of immortality, knowledge, and ownership in the universe. Blot out expansible intelligence, and the universe is a boundless solitude; nor is it irreverent or irrational to say that the divine paternity is essentially repellent to the bereavement, since the nature of the Eternal Father is love. And the argument is strengthened beyond all limit by the convergence or compression of all the attributes of the Infinite in that one act of love in redemption—the act just now excepted—an expression of the Infinite never to be repeated, because complete, and never to be transcended, because exhaustive, as God himself is the substance of it; therefore, an act in which, while divine splendor radiates from humanity, it radiates immediately and in utmost intensity from the indwelling and substantial divinity; and this is the foundation and the fountain of endless knowledge and universal and eternal rights, preparatory and incipient to both of which is initial life, imparted to every man.

The uncreated only is incomprehensible. Were it possible to conceive an intelligence to have traversed all spaces occupied by creation, and laden with the accumulated knowledge, to have reached those remote boundaries that circumscribe the universe, beyond which God reigns absolutely alone, still that God, who was before all things, and

who had impressed his signature upon all things, would be as far removed from ultimate comprehension as ever, though space interminably were ablaze with his glory, and resounded in all its depths and distances with his praise. The aggregate knowledge at any period of eternity will be an infinitesimal to the knowledge to be acquired of the uncreated, and the infinitesimal will be the pledge of endless knowledge. Eternity is the birthright of mind, creation its inheritance, indefinite expansibility its nature, love its happiness, holiness its dignity, and the harmony and reciprocity, present and prospective, of all the subjective in itself except sin, and all the objective in God and holy beings, its destiny.

And yet distance and ignorance will diminish as man advances. Now, while ranging through the vast heavens with the aid of the telescope, a splendid succession of orbs is seen regularly descending in magnitude to a faint speck of milky light as its termination; and this speck, with the aid of a stronger telescope, resolves itself into a group of stars, varying in compression and splendor, and most diverse in magnitude and shape; and beyond that cluster, group after group pass away into the distance, ever crowding on as they move, as the power augments by which we pierce through these immensities.* The only rational deduction from these phenomena is that they are connected systems of organized worlds like our own, and that man, in the morning twilight of his existence, is departing on his journey through them all, passing from simple astonishment to positive knowledge in succession through the immensities of space, creation, and duration. And it is not improbable that beyond fields of creation that now shade into the utmost indefiniteness of outline, when traversed and fully unveiled in their own splendors, other fields will endlessly

* Nichol's "System of the World."

pass in like succession; and these may be the days of eternity. The law in the distribution and mutual relations of the stupendous clusters in space, till now hidden—though never revealed by science in this life—is yet to be unveiled as a simple truth, probably as an elementary instruction preparatory to the comprehension of the system of the universe. For never yet has science satisfactorily revealed where we are in the universe, except in a fragment, an islet, in space—indeed, most men are now lost and bewildered in that islet. Lights are now descried as shining from systems situated so deep in space that their origin must antedate that of earth more than thirty millions of years. What, then, the mutual relations between those systems and the earth? or those systems and the awful beyond? or the earth and the universal collocation? A glance at the heavens awakens in man the oppressive sense that he is a wanderer, and the conviction that he is lost in their magnificence and immensity. He longs—and the longing is the spontaneous prompting of initial life—to find out his position in space and the law that placed him there, the law on which the universe is balanced in mutual relations. Every effort of science to discover this law is the incipient struggle of initial life; and as certain as this is so, man shall as clearly know where he is in the universe, and the relations of the universe, and his relations to the universe, as he now knows where he is on the earth and his relations to the earth.* This much we may safely assume: if moral considerations are to guide us, man will find himself at the proper place from which to commence the boundless survey. He will step from his door, with all veils in the universe raised—count-

* Every true philosopher can but be reverent and grateful, since both his zeal and achievements are ascribable to initial life, however some may mistakenly and proudly refer them to the natural man, or pervert them to the motives of moral evil.

less masses of countless systems, each system with its countless suns, each sun with its countless orbs revolving around a central sun; mass piled upon mass, around, above, beneath, in the boundless expanse of perfected vision—not a mass, or system, or sun, or star wheeling along alone and in solitude, but each in its collocation and grand career adjusted to the general harmony, as the moons to Saturn, or our planets to our sun.

But be not startled when I say science is not wholly silent on this point. The idea of destiny is primary, and is the immediate and unutterable conviction of initial life in every man. God is the only being in the universe and eternity, I repeat, with whom we do not associate the idea of destiny. A glance at the heavens immediately excites the expectancy of their destiny somewhere and at some time in the great future. Science has demonstrated that the milky way is a measureless congregation of congeries of stars; and from the immense preponderance of stars in that zone, and from the motion of our sun with his planets along the direction of that zone, and not across or athwart it, we may assume it as a fundamental principle that it is the plane of the greatest attraction.* Why, therefore, may not the milky way be the rendezvous where all worlds are assembling, each in its order and time, for final destiny—wave after wave of worlds in the great gulf-stream of space, rolling to the eternal shore?

There is another argument for immortality kindled by this divine spark—initial life—in every man. Once admit that it is from the Infinite, then it can reach its limit of hope only in the Infinite. As the magnitude of the universe increases on the sight, let man conclude that the ground of hope is expanding; that his personal relation to the Infinite is becoming more definite; that his place in the scale of

*Nichol's "System of the World."

the universe is becoming more evident; that as the number of the inhabitants of space increases the range of his companionship enlarges; that as the idea of duration is expanded the conviction of his own immortality is confirmed; that if above him the ascending series of assemblages is endless, it is therefore prospective of his own ascension; while if beneath him the descending series, in leaf and bud and solids and fluids, is also endless, it is therefore demonstrated that the care of the Infinite extends below him; that all in all created is finite, and therefore not inaccessible to the expansible finite in conception and possession. If these inspirations of initial life are insufficient to establish unbounded hope, all doubt must vanish when humanity is contemplated as already exalted and represented in the Infinite—the Eternal Son—on the throne of the universe, the origin and the end of the hope of immortality, and in whom all the mysteries and glories of the universe meet and mingle, unveiled in open and eternal vision in the light of the gospel.

CHAPTER VII.

INITIAL LIFE THE GROUND OF MORAL OBLIGATION.

INITIAL life is the subjective foundation of the moral law in man. That is, by initial life God remolds and re-stamps fallen man a subject of moral government—radically, constitutionally, and essentially—and then imposes on him moral law. That is, by initial life man is constitutionally enabled to distinguish and choose between good and evil, right and wrong; to choose good because it is right, and reject evil because it is wrong; good and right because God commands, and evil and wrong because God prohibits. Thus, the relation of man to moral government is complete—inwardly in initial life, outwardly in moral law. Without initial life, he could not keep a moral law; without a moral law, he would be without a guide; in either case, he could not be a subject of moral government. Moral being is before moral law; both are from God. By the atonement Christ did not restore the paradisaical nature, state, and obligation of man; but he did constitute him a subject of moral obligation under the new code of redemption. As Adam was created constitutionally qualified to keep moral law, before it was enacted and imposed, so man—every man—by initial life, is now constitutionally qualified to obey the code of redemption. Obligation, then, is born in man, for it germinates in initial life—his birth-right and his birth-gift—and “every man shall give account of himself to God.”

Reason is the original cause, sense the occasion, of many intellectual ideas; conscience the original cause, intellectual

ideas the occasion, of moral decisions; sensibility the original cause, intellectual ideas and moral decisions the occasions of desires, hopes, and fears; and the will the original and final cause, and the presentations of reason, conscience, and the affections the occasions or motives of volition. Now, without initial life, innate depravity would be the irresistible principle of causation in all the mental powers, whatever the occasion of their activity; but with initial life, and by its own spontaneous and counteractive activity, it balances the mental constitution; and in this moral equipoise, under the control of gracious freedom of will, man is placed in responsibility, under the code of redemption by Jesus Christ. If these conflicting forces balance each other, it might seem that the mind must be motionless, and consequently that the will could not pursue either right or wrong. But the mind of fallen man must be morally balanced in order to responsibility, for if either innate depravity or initial life preponderate as an irresistible cause, the effect is necessary, and moral law is inapplicable to necessity. Here the will, the final and controlling cause, has its place and office, and gives the preponderance either way as it may choose.

By virtue of the atonement, the Spirit deposits in every man this germ of life that kindles into all those graces and virtues we improperly call natural. In every man there is a cohering susceptibility for that which is good. On this susceptibility, endless phases of moral beauty and character are developed. This is the source of the emanation of all that is acceptable to God in unregenerate man. It is at this the inner, secret, mysterious spring of eternal life and salvation the Bible meets man with its commands and promises, its fears and hopes. There is, I repeat, imparted by the Spirit to every man a moral susceptibility to moral laws, or moral laws could never be imposed on man. Hence

the Ten Commandments (the moral law) are subjectively already contained in man, and are the substance of what men improperly call the law of nature. And so it is that man, without the written law, is "a law unto himself," and will be so judged, according to the light he had.* After all, initial life lies at the foundation of moral character. This is what all great and original thinkers call *nature*, when they say they study nature, and start from nature in their studies. It is not natural; for it cannot originate in sensation, or in reflection, or in volition, or in the substance of the soul; and therefore it must be traced to a cause outside the soul. Its phenomena cannot be denied, for they are the subjects of immediate consciousness, and therefore its reality is established.

It is from the intuitions or suggestions of initial life that the sound legislation, moral, religious, civil, and judicial, of the whole heathen world proceeds. This is plainly implied, if not expressed, by St. Paul, whom I quote again: "For when the Gentiles [heathen], which have not the law, do by nature the things contained in the law, these, having not the [written] law, are a law unto themselves: which show the work of the law written in their hearts, their

* "If the heathen world can show us, in general, a conformity in judgment in moral matters, under their state of nature, with that of the world under the light of revelation, what follows, but they, 'having not the law, show the work of the law written in their hearts?' The supposition of a natural moral law is even necessary to the support of revelation, not merely because this supposition is made in the Scriptures—because the sacred writers argue expressly from it, and everywhere refer to it—but principally and chiefly because, without admitting this *prior* law of nature, we cannot judge of any pretended revelation, whether it be divine or no." (Bishop Hurd's Works, Vol. VI., pp. 46-54.) Admit that this prior law of nature is founded in initial life, and the obligation of the whole heathen world is explained.

conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.”* Here is proof that nature, in the stirring of initial life, is conscious of moral obligation, and by the dictates or intuitions of initial life originates a moral law. And thus the heathen “are a law unto themselves”—have the law “written in their hearts,” do by nature “the work of the law,” and by their reasonings—for so “thoughts” may be rendered—among themselves determining what is right or wrong. This light or law of initial life they use or abuse, and they are responsible to the extent of its use or abuse.†

It is initial life that spontaneously prompts conscience to approve a good action and disapprove a bad action. In the most depraved there is a secret approval of what is right, and disapproval of what is wrong—a sympathy for the former, and antipathy to the latter which cannot orig-

* Romans ii. 14, 15.

† “Numberless heathen are upon record who confess, in their own cases, and attest the uniform power of conscience. They applaud themselves for what we should call a *well-spent* life, and they condemn themselves for what we call a *bad one*. A series of civil and judicial pleadings, such as have been preserved to us from heathen times, in the writings of a Demosthenes and a Cicero, are a standing, unanswerable argument for the existence of a *rule of right*, or *law of natural reason*. The heathens, who had no revealed law, did by nature the things of the law; their judgment, too, of their own actions conformed to the judgment of the law; and their debates with one another, public or private, concerning right and wrong, evidenced their sense of some law, which *nature* had prescribed to them.” Our author, in commenting on the above text, adds: “The Romans could not but feel the weight of it the more, as well knowing the ancient *virtue* of their country, as that the Roman people had been famous for their nice sense of right and wrong, or, in other words, a *moral conscience*; and that, as having been a free people, they had always been accustomed to debates about moral action, public and private.” (Bishop Hurd’s Works, Vol. VI., Ser. 3, p. 37.)

inate in moral evil, since moral evil is in antagonism to moral good. Moral sympathy and antipathy are the original and immediate motions of initial life, coherent and concordant in moral judgments.* And moral judgments repose necessarily and immovably on moral truths, because moral truths immediately and fully unveil the will of the Infinite, and conscience cannot ascend higher than the Infinite.† If conscience be an invention, then every man must have invented it for himself, which is absurd, for no man holds himself under obligation to himself as supreme. Or, if it be the result of education, how does it happen that it is found existing anterior to education, and is perverted or improved by education?

Initial life is not the Spirit, nor any emanation of the

* The analytical mind of Cousin attributes to human nature what belongs to initial life: "The judgment of good and evil is the principle of all that follows it; but this judgment rests only on the constitution itself of human nature, like the judgment of the true and the judgment of the beautiful. As well as these two judgments, that of the good is a simple, primitive, indecomposable judgment." ("The True, Beautiful, and Good," p. 281.)

† Cousin again: "Moral obligation, like the moral truth that is its foundation, is absolute, immutable, universal. This fact of absolute, immutable, universal obligation is so certain and so manifest that one of the profoundest moralists of modern philosophy (Kant), particularly struck with this fact, has regarded it as the principle of the whole of ethics. But he still did not ascend high enough; he did not reach the reason itself of duty. Now justice, the essential distinction between good and evil in the relations of men among themselves, is the primary truth of ethics. Justice is not a consequence, since we cannot ascend to another more elevated principle; and duty is not, rigorously speaking, a principle, since it supposes a principle above it, that authorizes it—to wit, justice." (Ibid., pp. 284, 285.) Kant fell short of the principle of obligation, and Cousin of the origin of the principle, initial life in every man, and its standard and end, the will of God.

essence of the Spirit, but a principle of life imparted by the Spirit. It is eternal life in its incipency, without the abuse of which no man can be lost. Practically it goes not beyond the ethical, and hence the necessity of regenerating life, to which it is preparatory. It is an effluence from the Spirit brooding over the mental mass of humanity in moral chaos, preparatory to a new and unalterable creation in righteousness, holiness, love, and happiness. It is the warm, creative breath, breathed a second time into man, and he becomes a second time a living soul, preparatory to obligation under the code of redemption. It is the "still small voice" of God, heard in every man, amid the ruins on all sides left by the whirlwind, the earthquake, and the fire of Divine Providence. It is the basis of universal associations, intuitions, and suggestions in the moral universe.* He who is insensible to these intuitions and suggestions, as he looks into the "fair face of creation," has severed himself from God. He has lost the sight and sense both of the beauty of virtue and the deformity of vice. That it is a degree of spiritual life is proved, first, by the fact that it is antagonistic to innate depravity. Second, in its spontaneous promptings it is in harmony with spiritual life. The initial graces in the unregenerate are not condemned in the gospel, though they are not enough for salvation. Thirdly, they are all preparatory, through repentance and faith, to regeneration and sanctification. I am made for eternity. I want thought, feeling, willing, and action to take hold of eternity. It is initial life only that, impulsive or repressive, through these links of thought, feeling, willing, and action, connects me with eternity, determining my destiny according as I yield or not to this divine gift.

* "Some philosophers have been disposed to refer to it [association] nearly all the phenomena of mind." (Abercrombie.)

Conscience is not a complex but a simple faculty, independent of the other mental powers in its jurisdiction, whatever the degree of the "true light" by which it is guided in its decisions. Its decisions are wholly moral. It decides on the moral nature of principles, laws, facts, motives, and character, good or bad, right or wrong, and nothing more, as they are brought up through life, internal and external, by the intellect and the affections, before its tribunal. For the execution of its decisions it appeals to the will, and for reasons for execution by the will it appeals to faith in the authority, promise, and warning of God. The intellect decides on the abstract nature of principles and facts, internal and external, material and immaterial—reveals principles and facts as they are in themselves—and these present themselves as desirable or repulsive to the affections; but conscience determines our moral relations to the principles and facts so perceived, as right or wrong. Moral quality does not cohere in physical principles and facts; we intuitively know that they have no moral quality, property, or force in them, and never can have any; that they are moral neither in nature nor in agency; that they are only occasions or instruments of moral actions. But moral quality does cohere in all spiritual principles, faculties, and facts, whether good or evil, in motion or at rest, though the authority of conscience is not ordinarily exercised till the mind is deliberating respecting or in motion to its objects. The sole office of conscience, then, is with moral nature, moral motive, and moral action. It appeals to the will for the execution of its decisions, approbatory or disapprobatory, of moral nature, moral motive, and moral action.

From this view it is most evident that conscience, from its nature, must know every impulse of the affections, every act of the intellect, every reminiscence of memory, every volition of the will, every intuition of faith, every excursion

of imagination, and every motion of hope and fear. In a word, conscience must be a spectator of every act of every faculty of the mind, as they succeed each other and are related to each other through life, and decides on the nature of each faculty and the nature of each act of each faculty, according to the object or motive of each. Initial life in conscience, so long as resident and active in it, allows nothing to escape its notice, and, if rightly guided, always impels, not compels, in the right direction. It is intuitively true that conscience, so enlivened and enlightened, cannot regard any mental act as indifferent. The notion of indifference is an interpretation of conscience partially silenced by the predominance of selfishness. Mind, then, from its birth, all in all, and through all its being, is moral in nature and action. As a spiritual essence, with conscience, mind cannot be, or do, any thing in nature or action but moral. Without conscience, mind would only be spiritual in nature, with a career like, but sublimer than, that of physical creation. With conscience, we intuitively invest mind with a destiny next to the being and glory of the Infinite. For the moral intuitions of faith are all founded on conscience, since we intuitively regard moral nature and moral action as permanent, and the summit of being and bliss, if good, or the reverse, if evil. We have no such intuition with regard to the physical universe, or of mind itself without conscience. The hopes and fears of mind in relation to the Infinite are all founded on the moral intuitions of faith.

To be more particular: 1. The intellect is under the supremacy of conscience. Intellectual convictions may have no element of obligation in them, as two and two are equal to four; but conscience decides what motive should control the intellect in its exercise, what knowledge should be sought, and what use be made of knowledge, however va-

ried or extensive. 2. Conscience is a distinct power from the affections, and indicates its supremacy over them by their peace when it approves them, and their agitation when it condemns them. 3. It presides primarily over the will, deciding prospectively what ought to be done, and retrospectively what has been done. The jurisdiction of conscience implies freedom of the will; thus, in requiring only what is possible, and always what is right, demonstrating the justice of its decisions. 4. Conscience claims not authority from itself, but intuitively refers to a higher Power than itself for its jurisdiction. Hence it does not assert absolute independence, but knows it is upheld by One who is absolutely independent. Nor does it claim infallibility, but knows that its Guide is infallible, and ever seeks, specially in doubt and perplexity, the light it needs and knows exists, though it may fail to find it. To the heathen world, this independent and infallible One is the Unknown; and when unveiled in the light of revelation, he is immediately acknowledged as that One to whom conscience referred all its authority. 5. The conscience necessarily decides according to its light; the will voluntarily, not necessarily. 6. The will, in refusing to obey conscience, turns the mind from the true light, and from incorrect information errors or false judgments of conscience may arise. In a word, initial life induces conscience with moral sensibility and authority. Its supremacy is universally felt and acknowledged. Like love for God, it can never be in excess for rectitude and duty. That its activity is derived from initial life is evident from the fact that when most disregarded it yet asserts its authority, ever stirring and acting on the decaying conscience till withdrawn, when the conscience is left in the undying anguish of remorse. This inward universal power holds insurgent humanity in check, and so prevents universal misrule and chaos. As to diversity

of moral decisions, if all were equally enlightened, all would decide alike. Though obscured and hardly intelligible, conscience is at the foundation of the grossest idolatry. The written word of God is its only universal and infallible standard.

Merit and demerit, reward and punishment, are the intuitions of conscience. Thus, an action is right because it is good, and good because it is obedience to the will of God, and God will reward obedience to his will. Hence the idea of heaven.* And so an action is wrong because it is evil, and evil because it is disobedience to the will of God, and God will punish disobedience to his will. Hence the idea of hell.† It cannot be repeated too often that the existence of moral good and moral evil is undeniable; that the distinction between moral good and moral evil is also undeniable; and that on the distinction between these two opposite and conflicting principles depend obligation, law, merit and demerit, reward and punishment. But

* "Sentiment has for its object to render sensible to the soul the tie between virtue and happiness. It is the direct and vital application of the law of merit and demerit. It precedes and authorizes the punishments and rewards that society institutes. It is the internal model according to which the imagination, guided by faith, represents to itself the punishments and rewards of the divine city. The world that we place beyond this is, in great part, our own heart transported to heaven. Since it comes thence, it is just that it should return thither." (Cousin: "The True, Beautiful, and Good," p. 293.) This "sentiment" is the prompting of initial life in conscience.

† "The judgment of merit and demerit is essentially tied to the judgment of good and evil. They imperatively claim, like a lawful debt, punishment and reward. Punishment and reward satisfy merit and demerit. The absolute judgment of merit and demerit subsist inviolable and imprescriptible, and sooner or later God will re-establish the sacred harmony between virtue and happiness by the means that to him belong." (Ibid., pp. 290-292.)

be it known forever that while initial life imparts moral sensitiveness it does not impart purity to the conscience; it causes, does not remove, the sense of guilt. Purity of conscience is the work of the Spirit, and is contained in regeneration.

The theory of utility is untenable. Conscience, properly enlightened, intuitively seeks a higher standard of duty than utility—is not satisfied till it reaches the will of the Infinite as its standard. For example: we intuitively pass from effects to a First Cause, from the finite to the Infinite, from the imperfect to the Perfect, from the beautiful to the Source of all beauty; so conscience intuitively ascends from the useful to the supreme authority of the Infinite. Why should conscience be limited by the useful any more than by the beautiful in the finite? The highest idea the finite can have of God is his moral nature; and therefore the will of God can no more be denied as the only standard of conscience or duty than God can be denied as the First Cause. The will of the Infinite is the invariable law, moral good the sole motive, and conscience apprehends that only as useful or morally good which is in harmony with the will of the Infinite. The true interpretation of initial life is fatal to the theory of utility; for universally men believe that disinterestedness is possible, which innate conviction or intuition cannot be founded on innate moral evil, and consequently must spring from initial life. The idea of disinterestedness can never be explained or limited by the idea of personal utility, since disinterestedness is independent of personal interest only as it harmonizes with moral good and the will of God.

The idea of the useful, of interest, is variable with age, health, circumstances, events, caprice, taste, difficulties; but obligation is absolute, unalterable, admitting of no compromise, no excuse, and satisfied with nothing but obedience.

I am obligated to be useful, independent of interest; but usefulness, independent of interest, is obedience; and hence the law of obedience, which is the will of God expressed and enjoined, is not the obedience itself, and so cannot be confounded with utility. Man intuitively connects utility with obedience, but not motive with utility. He intuitively connects happiness with obedience, but not motive with happiness. He intuitively connects interest with obedience, but not motive with interest. The charm of duty is that we are self-forgetful in action and motive. General Robert E. Lee said, "Duty is the sublimest word in the English language." Solomon sums up and settles this whole question: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man;" or, as the original comprehensively expresses it, "*the whole of man.*" Utility, as the motive of conduct, is traceable to selfishness.

Duty in every form is connected first and last and forever with the will of the Infinite, so far as it is known; and therefore the discharge of duty in any form, and at any time, is connected with peace; and neglect of duty in any form, and at any time, is connected with a sense of guilt.

CHAPTER VIII.

INITIAL LIFE THE GROUND OF FREE-WILL.

GIVE me your whole attention.

1. A grand peculiarity of the Bible, intuitively convincing us that it is the revelation of God, is that it explains the origin and end of all things. The heavens and the earth, the origin, progress and end of things, the nature and destiny of man, are all parts of a great and august problem till explained by the Bible. "In the beginning *God* created the heaven and the earth" lifts the curtain from the universe, and the problem is partially solved. On the other hand, the Bible itself is a great and august problem till the primitive faculties and instincts of man are so understood in their nature and tendency as to furnish the complete solution—that is, every doctrine, precept, injunction, command, promise, warning, parable, prophecy, miracle, and revelation of the Bible is mysterious till explained by the *a priori* faculties, instincts, and tendencies of man; for every feature of the Bible and every characteristic of man is intuitively connected with some ultimate and unalterable end not found in this life but anticipated in the unexplored future. Now, man finds in the Bible no revelation of the doctrine of necessity, nor in his mental constitution the conscious verification of that doctrine; but, on the contrary, the concurrence of divine revelation and human consciousness in the fact of moral freedom. My first argument at the lowest foundation is, there is subjective neither in God nor in man any ground for the theory of necessity, but, on the contrary, there is subjective in both God and man the ground for the theory of moral freedom.

2. The doctrine of free-will is a self-evident truth, and is to be classed with self-evident truths: such as a whole is greater than its parts; an effect must have a cause; that there is a real earth, a real sun; that I exist. Such truths are so plain that they cannot be made plainer by any reflection or reasoning whatever. The fact of free-will as a subject of consciousness has in it its own proof, and hence needs no further proof—hence utterly untenable is the theory of necessity. The reality of mind must be disproved before freedom of will can be denied; and I boldly declare disproof is impossible, for the disproof would imply the reality of something which disproves. Intuitively it is impossible for any thing to disprove its own existence. The theories of idealism and sensationalism discard free-will; and if those theories were true, free-will would be disproved; but they have been exploded by the *common sense** of mankind. We need no proof on a subject that is undeniable without proof. It is the nature of fire to burn; it is the nature of mind to be free. I know I am free; and when motives are balanced, as is sometimes the case, I know that by the independent spontaneity of my will I give the preponderance to one of them, or reject both of them. This I adduce not only as a proof of the freedom but as the essence of will. On the other hand, the man has never existed who was conscious of absolute destitution of free-will. It is vain to assume that the doctrine of necessity is a mystery. It is false, absurd, and contradicted by the universal consciousness of freedom. "*Cogito, ergo sum,*" is a logical pleonasm to prove what is admitted without proof; or, rather, to prove what is the immediate object of consciousness. And so all proof of freedom of will is redundant.

3. In the first place: It is impossible to reconcile necessity with the wisdom, justice, and goodness of God. Second:

* Reid.

Necessity and accountability can never be reconciled. If intentions, volitions, and actions are fixed by eternal laws of necessity, it is as absurd to say to man, "You ought to be virtuous, honest, and resist evil passions," as it would be to say to him he ought to reverse the waves of the sea, catch and hurl back the lightnings, unbase the mountains, stop the planets—in a word, dethrone Jehovah, and assume universal government himself. Third: If all actions are necessary, conscience is not only a waste but false faculty in the mental constitution, and may be silenced forever; guilt and remorse, though unspeakable, are chimeras; faith and hope, though transporting, are deceptions. Fourth: The doctrine of necessity, in its tendency, is destructive of society; for as soon as belief in fatality is firmly fixed in the mind, crimes are regarded as virtues, vices as innocent; as, for example, the drunkard may plead an infirmity of constitution, the blasphemer the force of habit, the robber the force of circumstances, the extortioner the necessity of the times, and the sensualist the irresistible strength of his appetites. A universal and controlling belief in the doctrine of necessity would efface from the public conscience all distinction between virtue and vice, and result in universal licentiousness and desolation. Let philosophers and theologians have done forever "with ambiguous distinctions and logomachies of ontology, with obscure deductions of verbal argument, with dark and intricate investigations, and with all blind and obstinate prejudices for favorite theories." The most important truths do not lie very deep, and the unlearned as well as the learned may be the arbiters in their investigation. They are found in every human breast, and have been reduced by the Deity to the level with every capacity.

An objection: "It is impossible to reconcile the contingency of human actions with the Divine omniscience—that

is, the freedom of will with God's foreknowledge." The real difficulty is not in reconciling God's foreknowledge with man's conduct, but God's foreknowledge with his conduct in making man, though doubtless his conduct may be vindicated by infinite reasons. One thing is certain: we are not to apply the same principle and process of perception to God that we apply to man. We have two faculties by which we know the certainty of actions—memory, by which we perceive the past; and observation, by which we perceive the present. But *we* have no faculty by which we can perceive with absolute certainty any event in the future; but God has such an attribute, whose nature and exercise must be wholly unknown and inconceivable to us. We cannot, therefore, argue that the free-will of man is restrained or controlled in any respect by God's omniscience, since we are ignorant both of the nature and exercise of that Divine attribute. Prospection no more implies necessity than retrospection. In each case it is abstract perception, and, so far from necessitating the action perceived, it presupposes the action already done, or to be done, and the action consequently originating in some other cause than abstract perception. Reasoning founded on doubtful premises—that is, on ignorance both of the nature and mode of the Divine foreknowledge—is to be rejected.

4. The unalterable sense of obligation implies freedom of will.* No man can feel obligation to do what is impossible.

* "Obligation has its foundation in the necessary distinction between good and evil, and is itself the foundation of liberty. If man has duties, he must possess the faculty of fulfilling them, of resisting desire, passion, and interest, in order to obey law. He ought to be free, therefore he is free, or human nature is in contradiction with itself. The direct certainty of obligation implies the corresponding certainty of liberty. I am conscious of this sovereign power of the will. At the same time that I will this or that I am equally conscious of the power to will the opposite. I am conscious of being

It is impossible for man to blame himself for any result of necessity. Blame, guilt, remorse, imply the conviction of abused freedom. If it be assumed that man cannot obey moral laws, then we have the absurdity that man is created under one law and bound under another, which refutes the assumption. Conscience is that faculty which depends on the will for the execution of its decisions in matters of duty—what is to be done and what is not to be done. Hence, freedom of will is essential to the very existence and exercise of conscience; for what is impossible is not a matter of duty. What is right has a merit of its own, and what is wrong has a demerit of its own, just as every thing has its own quality or character. Conceptions of right and wrong do not ordinarily include motives of utility or inutility. Ordinarily men do not stop to consider the consequences of injustice, impiety, cruelty, and ingratitude, but immediately perceive them as objects of disapprobation on their own account. As essential as conscience in its decisions is to obligation, so is freedom of will essential to discharge obligation. Conscience and free-will are inseparable in obligation. Both are indestructible. Destroy either, and obligation is abrogated. Destroy conscience, and free-will is guideless, lawless, reckless. Destroy free-will, and conscience is dumb, dead, powerless. But every man is conscious that of all his actions some are easy and some are difficult; but if all actions are necessary, there can be no difference in their performance, for there can be no difference in what are equally the subjects of necessity. I boldly maintain the doctrine of necessity can no more be proved than the being of a God can be disproved.†

master of my resolution, of the ability to arrest it, continue it, repress it. Liberty is therefore the essential and always subsisting attribute of will." (Cousin: "The True, the Beautiful, and the Good," pp. 285-287.)

† "It can easily be proved, to those who are able and not afraid to

Objection: "To suppose God to foresee and permit what it was in his power to have prevented is the very same thing as to suppose him to will and directly cause it." First: if what God had decreed from all eternity should depend on man's freedom, he could do no otherwise than foresee and permit. To decree an action as contingent and yet not permit it, is to revoke the decree. Second: God has no power to prevent what his wisdom has already decreed to be possible. Third: God may foresee and permit what he neither decrees nor causes. Divine foreknowledge and permission are not causative. Permission in God implies causation in man. It is begging the question to connect inseparably in God the foreknowledge, permission, and cause of man's action; for what God foresees and permits in man is neither willed nor caused by God, but willed and caused by man. Fourth: God forbids sin. If, then, God wills and causes sin, his prohibition of sin applies to himself, and not to man; but God can never foresee and permit sin in himself, and therefore he may foresee and permit sin in man without causing it, or the prohibition of sin in man is without authority, force, and false. Fifth: if it be assumed that permit means *not* to forbid, in this sense permit is inapplicable to God,

reason, that the doctrine of necessity is subversive of religion, natural and revealed; and fatalism involving atheism, the necessitarian who intrepidly follows out his scheme to its consequences, however monstrous, will consistently reject every argument which proceeds upon the supposition of a Deity and divine attributes." Again: "If we adopt the system of necessity, the terms *moral obligation* and *accountableness*, *praise* and *blame*, *merit* and *demerit*, *justice* and *injustice*, *reward* and *punishment*, *wisdom* and *folly*, *virtue* and *vice*, ought to be disused, or to have new meanings given to them when they are used in religion, in morals, or in civil government; for upon that system there can be no such things as they have always been used to signify." (Hamilton's Note: "Reid's Collected Writings," Edinburgh ed., pp. 617, 622.)

for God *does* forbid sin; or if it be assumed that permit means not to prevent sin, then it is correctly used, for this is not the same as to will and cause sin; otherwise God is the author of sin.

5. Free-will is a created cause in man. Not a cause unoriginated and supreme, as in God; but from its creation it becomes a cause in itself *ab origine*, because henceforth it originates a history entirely new, and its own in the universe and eternity. In this sense it is as much a cause *ab origine* of its works as God is a cause *ab origine* of his works; and it is as impossible to identify the works of any free-will with the works of any other free-will as it is to confound the works of the Infinite will with the works of any finite will in the universe. Free-will, then, is as much an original cause in man as free-will is an original cause in God himself. The will does not originate motive. Motive springs from the affections, appetites, and propensities, is apprehended by the intellect, distinguished by the conscience, and adopted or rejected by the will in its own independence as cause. Passion, from its derivation, is passive, and though impulsive, is not causative. Will only is causative; otherwise passion, when excited, would be causative or uncontrollable; not that the will causes passion, but controls and guides passion when excited. When God made the physical universe, he moved it himself, and keeps it in motion under established laws; but when he made the mental universe, he commanded it to move itself, and keep in motion under the impulsive force of spiritual freedom and the guiding force of his moral laws. Eternal freedom may be acquired and exercised in good and evil; in evil in which every element of good is removed, and in good in which every element of evil is destroyed. For the former, hell is required; for the latter, heaven; the one limited only by absolute omnipotence, the other only by infinite love.

It is constitutional in God's moral government that it shall *begin* with *probation* always and everywhere; and probation is impossible without freedom to obey. It was so with the angels who sinned. It was so with Adam, who sinned. It is impossible to conceive of probation on the law of necessity. Unoriginated freedom in God originates freedom in his moral subjects *always* and *everywhere*. This is what I mean by constitutional. Predestination cannot revoke this constitution, for it is already predestined that the probationer, man or angel, shall be free, and the work of predestination therein is done forever. God cannot predestinate that to be *necessary* which he has already predestinated shall be *free*. The theory of necessity is a boundless circle, that begins, sweeps round, and ends in God. The original cause of volition is in the will itself, and motives are the occasions of volition. How a holy will, in angels or Adam, could choose an evil motive I know not; yet moral evil must have originated in the volition of will, or it could not have originated at all.

6. Free-will is the ground of independence in every man. Independence, according to the will of God and the rights of man, coheres in free-will. It is a gratifying feature of our age that the acknowledgment of free-will in England, France, Germany, and other nations, is becoming universal, and is working out life, liberty, and action in every thing and in every direction.

7. Free-will is the ground of personality in every man, and hence is the ground of endless variety in the history, character, and destiny of men.

8. Free-will is the ground of responsibility in man. Not the whole ground; for initial life is the subjective cause of moral freedom, as we shall presently see.

9. Free-will indicates immortality in every man. Man's moral obligation, as an original cause, is related inseparably

to eternity. Free-will carries with it its own import of indestructibility. Every other power of mind flags, languishes, becomes fatigued, but free-will reposes unwearied on its own energy. The downfall of the universe, the "far more exceeding and eternal weight of glory" of heaven, and the weight of woe in hell, cannot destroy this energy.


10. How the Spirit operates upon the spontaneity of the will on religious subjects—how the will, already endowed constitutionally with *natural* freedom, is quickened into activity by the Spirit—is a problem I cannot solve. Yet this great fact of universal experience is sufficient without explanation; and yet I can easily perceive how divine, invisible influences may be exerted on the will as follows: First, by the operations of the Spirit, giving light to the understanding, whereby the truth, the force of the doctrines, the promises, and the warnings of the Bible, the beauty of virtue and the deformity of vice, and the results of both, may be perceived and felt. Second, by frequently forcing a consideration of sacred things upon the attention, such as the vanity of this world, the brevity of life, the certainty of death, the solemnities of judgment, and the interests of eternity. Third, by arousing the conscience in times of temptation, and thus preventing and restraining the will. Fourth, by presenting the strongest motives to repentance, faith, and obedience. Fifth, by adapting aid to trials and need to the believer in the allotments of Providence. All this working I can well understand, but beyond this the ground is too sacred for mortals to explore. All this is done without any violence to human liberty.

11. If my will is free, it is immaterial whether God foresees or not how I will act. If he foresees, I will act as if he did not foresee; or if he does not foresee, I will act as if he did foresee. In either case this must be true, or I am not free; and if I am not free, then all argument for a

moral government is at an end. The truth is, the foreseen certainty of moral action implies obligation, and the foreseen necessity of moral action would imply the negation of obligation.

12. Without freedom of will, sin were an absolute impossibility. Or, if God caused sin, there is no place for redemption, for God as the cause of redemption is against himself, and the reconciliation of two divine contradictions is impossible. Or, if you make sin unconditionally caused in man, so must his redemption be, which, in subjecting man to absolute necessity in both cases, subverts all moral government. To make sin causative in God without redemption is to bind man fast chained in despair, as Satan is, and as the serpent, his hideous symbol, is to the dust, to feed on the dust. All the angels in heaven cannot drag man to the cross. Two of them, with the hands of Lot's wife in theirs, could not drag her from the Sodom fires. And all the devils in hell cannot drag you from the cross. Satan himself—their chief—could not alienate Job; seven of them could not restrain Magdalene; and a legion of them could not stop the madman rushing from the tombs to Christ. But you confront man with omnipotence and all is lost, unless you extricate him by the reaction of omnipotence on itself in redemption.

13. It is impossible for the will deliberately to choose eternal death. God cannot necessitate this choice, for he cannot necessitate an impossibility, especially that against which he has provided and warned the world. I may hold God responsible for my creation, it is true; but then he made me responsible, and this justifies his creation of me. He cannot be responsible for my conduct. This is the true issue. I cannot hold God responsible for my conduct, whatever it is. If I choose to sin, and so perish, when I may avoid sin, and so obtain eternal life, I cannot hold God responsible for



my choice. For what higher power possible than freedom? what less easy, however difficult, than choosing good? what nobler than doing good? what more desirable than being good? and what higher object of choice than God? Love may present reasons, conscience present motives, sympathy present objects, fear present evils, and hope present blessings—all as the occasions of volition vast as infinity—and yet in all these the will may decide on the unalterable basis of its own spontaneity, and so discharge or violate responsibility. So far from restriction, restraint, or necessity, free-will is as boundless as the infinite, for the infinite is its final object. Short of the infinite as the object of volition, the will is a failure and a ruin. Eternal freedom in the finite is only possible toward the infinite. And it is also true—incontestably true—without free-will in the finite, the infinite is inaccessible to the finite. I repeat—and it cannot be repeated too often—to create a free-will and then to force its volition, either to good or evil, the former being toward and the latter from the infinite, is to undo the work of creation and destroy freedom. Come to consciousness: no man can deny that the will sins freely. Then the will is free in sinning; therefore, it has freedom not to sin. You might as well say man is not free to sin—is under necessity not to sin—as that he is not free to do good—is under necessity not to do good; and both being true, you deprive the will of freedom altogether; but both being false, freedom of will is established. If man is not free to sin, he cannot sin; if he is not free to do good, he cannot do good; and hence he is not responsible in either case. You reply: Man by nature has freedom to choose evil, but no freedom to choose good. Very well; then he has freedom, and freedom to choose evil implies freedom to reject evil, or there can be no freedom in the case. If you say man by nature cannot reject evil, then he is not responsible for

choosing evil. If man by nature has no freedom to reject evil and choose good, he cannot be held responsible to reject evil and choose good, unless power to reject evil and choose good be imparted to him; and this power is initial life. Therefore, the conclusion is, man by nature is not responsible at all, and never could have been since the fall without initial life, which makes him free to choose good or evil, and so makes him responsible.

14. The truth is, free-will is itself a constitutional and immovable barrier against necessity. No man has freedom to believe what his own consciousness denies. No man has freedom to deny his freedom. No man can be conscious of freedom and necessity at the same time. A man may reject what he knows to be true, but not because it is false, for he knows it to be true, and rejects it because it is true, as is often the case. No man can believe error, unless it is in the form of truth. The only uncertainty concerning the final issues of this life is in the contingency of free-will, and no strain of the will can substitute necessity for this contingency. If reason cannot refute certain subtle sophistries of necessity, the will will reject them.

15. Free-will is equivalent to absolute necessity. This seems to be a positive contradiction. Be not startled. The will freely in motion to God can no more fail of God than if by necessity it was set in motion to God—that is, the will has in its own freedom the force and effects of a necessary cause. It can make itself a necessary cause of eternal good or evil, as if God himself, independently of human freedom, had necessitated eternal good and evil. Substitute your will in the place of God's will, and you will find this to be so. The will in motion to God cannot fail of eternal good, for God is the author and end of freedom, and the author and end of all law, promise, obligation, and destiny; the will in motion to God cannot violate rea-

son, for God is the author, guide, and end of reason; the will in motion to God cannot violate conscience, for God is the author, guide, and end of conscience; the will in motion to God cannot mislead the heart, for God is the author, object, and end of the heart. Thus in the motion of the will to God, reason, conscience, and the heart are taken up and carried to God, and end in God. Volition is the embodiment, or totality, of thought, feeling, conscience, will, action—the whole man. Reason and conscience can never condemn the will for seeking God, nor the heart lament that it ever sought God, nor God himself ever condemn the will for seeking and obeying him. When you can prove it to be wrong to seek God, then you can prove you will fail of eternal good if you seek him. And therefore the will has in its own spontaneity the power to acquire eternal good as certainly as if it were impelled by necessity to eternal good. Necessity could not make the acquisition of eternal good more certain than free-will can do it. And so necessity could not more certainly cause eternal evil than free-will can do it. Why, then, call in necessity as a cause of eternal good or evil when free-will may be that cause? If God necessitate good or evil, then man is not responsible for either. If man necessitate either, then he is responsible for the necessity. In other words: you imagine inexorable necessity or uncontrollable grace as causative of final destiny. Very well; reason is not uncontrollable, conscience is not uncontrollable, the heart is not uncontrollable, but the will is uncontrollable, because free, and it can control reason, conscience, and the heart; and God can persuade the will only as he can influence it by his Spirit through reason, conscience, and the heart, which are controlled by the will beyond doubt. Now, God cannot control the will by his omnipotence, for his omnipotence has already made the will free; nor can he control

the will by his wisdom, for his wisdom has already made the will free; nor can he control the will by his love, for his love has already made the will free; nor can he control the will by his word, for his word declares that the will is free. All the divine attributes and word are at their end in the freedom of will. Freedom of will, then, is the uncontrollable and necessitating cause you want, and you have it. God's free-will and your free-will are balanced, and *you*, not *he*, must turn the scale. Not he, for then you would not be free; but you, for then you concur with his freedom in making you free. God in making you free made you as near like himself as he could make you, and then left you as a self-controlling cause to concur with his will that you might continue next to him forever; for eternal concurrence with the unoriginated and infinite will is next to being unoriginated and infinite in the will. The only necessitating cause in the universe of your destiny is in your free-will. The necessity of eternal good or evil is with you. What I mean is the unoriginated, infinite, and supreme will must be known before there can be any action in relation to it by a created will; and when known, opposition to it is "evil," and concurrence with it is "good," and the opposition or concurrence originates in the created will, which in either case necessitates a corresponding result. You, therefore, are the necessitating cause in the moral universe. Launched on the ocean of being, I can make my voyage to either eternal shore. My freedom can enter heaven or hell—rise to the throne or sink to the dungeon. My freedom is as distinct from and as much outside the omniscience, omnipotence, and freedom of God as the created is distinct from and outside the Creator. I may make my destiny as certain as if God had made it absolutely certain; for it is God himself "who worketh in me both *to will* and *to do* of his good pleasure;" and no antag-

onism in the universe can countervail or overcome the co-operation of finite and infinite freedom. It is said contingency and certainty can never be reconciled, and therefore what is certain must be necessary. But contingency implies freedom, and freedom determines certainty, and hence I can make my destiny as certain as if God had made it necessary. Where, then, is need of necessity to make my destiny certain? In my freedom is all certainty, all security, all bliss, all that God can be to me—all possible to be as certain as if God had ordained from eternity all to be necessary without my freedom. All theories of foreknowledge, foreordination, necessity, are hereby set aside as immaterial and useless. My freedom can make my destiny as certain as God's freedom could have made it necessary. Necessity could not have made my destiny more certain than my freedom can. Certainty originates in my freedom, and not in God's freedom or decree.

16. Suppose God had created mind without the possibility of sinning—what then? Why, as the rose is necessarily and passively beautiful, or the diamond necessarily and passively brilliant, or the sun necessarily and passively effulgent, so the mind of man or angel would have been necessarily and passively reflective of the glory of God, with no relation to moral law, nor to the sanctions of moral law, nor to heaven, nor to hell, nor to happiness, nor to God, beyond material necessary agency. Such a splendid passive mental universe is hardly conceivable as possible. Whatever it might be, it would float and shine in space under the inexorable laws of necessity.

17. You ask, Why did not God make me at once what he would have me be? This is the great problem of ages. I answer. First: If God at first could have made you what he would have you be without your concurrence, he can do that now, and hence need not have made you free at all.

If he can violate your freedom, he need not have made you free. Second: Freedom is an essential and the chief element of obligation in man, and to have made him at once what God would have him be would have been to dispense with obligation. Obligation is impossible without the alternative of choice between good and evil or right and wrong. To make man what God would have him be before he had been subjected to this alternative, therefore, was impossible. The will cannot do two contrary acts at the same time—that is, it cannot choose good and evil, right and wrong, at the same time; for in choosing good it rejects evil, and in choosing evil it rejects good; and it *cannot* reject both at the same time. If it could choose both at the same time, then the good intended would offset the evil intended, or the evil intended would offset the good intended; and so there would be neither good nor evil to be adjudicated—that is, neither good to be rewarded nor evil to be punished. If it could reject both, nothing is gained. The conclusion is inevitable: man must be required to choose good or evil, right or wrong, before he can be responsible, and before he can become what God would have him be. Third: By concurring with God's will you can become what God would have you be, and you are free to do this or not. What you would have had God to make you by his good and infinite will without your concurrence you can now become by your concurrence, for he is now willing to do that very thing. All that you might have been made in the counsels of the Infinite Will without your freedom, you can now become by your freedom. You may now consummate the infinite will of God, whatever it is, by your will. God has chosen *this* way to accomplish *his* will, and *you* may as certainly accomplish his will as if he had decreed it. What his will would have you be he puts in your will to be. In your will he leaves the accomplish-

ment of his will. In a word, your freedom is unbounded as the freedom of God in "working out your salvation" or destiny. You can frustrate the freedom of God only by the abuse of your freedom. To leave your destiny exclusively with God's freedom is blind and blank fatality. Every man feels that his destiny is in his own freedom; and what more can any man ask? The highest freedom in the finite is concurrence with the freedom of the infinite.

18. I do not deny that the will without initial life can choose between evils; but I do deny that the will without initial life can choose between good and evil. And yet eternity cannot produce a spirit that approves of evil. If it could, in such a case the sense of guilt or remorse were impossible. If man by nature cannot choose good, and God has given the will no life by which it may choose good, then God must judge man for what he *is*, and not for what he chooses and does. In this case, man is just where and what Adam left him, and Adam alone must be held responsible for what man is and does. But this is not man's moral helplessness. The atonement unconditionally repealed the Adamic code, and unconditionally obtained for every man initial life by which he is enabled to choose good and avoid evil under the redemptive code. A depraved will cannot originate holy feeling or inclination. Though man was made to will every thing else in this world, he cannot rule himself without initial life; and with this self-controlling principle, why should he be a slave to himself? Subjective in the will of every man, initial life is the causal principle of inceptive moral good—that is, constitutes the will an original cause to choose good and reject evil.

Objection: Certainty and necessity are inseparable in the foreknowledge of God. First: Necessity and sense of duty can never be reconciled. Man through his life needs the consciousness of certainty to sustain the will, and he can-

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not have this consciousness but in doing his duty, and duty and necessity can never be reconciled. Second: God foresees his own acts as certain; but who will say they were necessary? If foreknowledge and necessity are not inseparable in God's acts, since they were voluntary, why should foreknowledge and necessity be inseparable in man's acts unless they are not voluntary? If God's acts were necessary, then God could not help doing what he did; and if foreknowledge of man's acts involves necessity, then man cannot help doing what he does. Then God cannot help any thing that takes place in the universe, for he foreknows all things. A presumption of a universal and eternal law of necessity, founded on the omniscience of God, is not only its own refutation, but is refuted by reason, revelation, and consciousness. It is only on the ground of man's freedom that God cannot help man's sinning; and it is only on the ground that God cannot help man's sinning that God is vindicated in man's sinning. If foreknowledge and necessity are inseparable, then God might as well have created the finally faithful in heaven at once, and the finally impenitent in hell at once. Third: If a good man in any case compelled our will to choose evil, we would think him guilty of an unpardonable evil. Fourth: If God foresaw when he made me that I *would not* repent, why did he make me? This is another problem of the ages which has never been solved; and never having been solved, it cannot be inferred that God's foreknowledge necessitated sin; for this solves the problem, and makes God the author of sin—a solution we at once reject. On the other hand, if God foresaw when he made me that I *could not* repent, then he ought not to have made me; for it is plain enough in this case he would be the author of sin—a conclusion we at once reject. But he has made me, and therefore he foresaw I could repent; and therefore my impenitence, though foreseen, was not

necessary. Or, if God foresaw when he made me that I *would* repent, and if the foreknowledge of my repentance necessitated repentance, then God in this case is as much the cause of repentance as in the other he is the cause of impenitence—a conclusion we at once reject. The conclusion, then, in any and every case is, foreknowledge and necessity are not inseparable; and the freedom of will is established.

Another objection: Necessity secretly coheres in the nature of will. This is the last retreat of Calvinism. First: If it be true that the will is controlled by a secret necessity, then the will is not free, and man is not responsible. Nothing, therefore, is gained by the hypothesis. Second: Then God created the will under a secret necessity, which makes God the author of sin, as he secretly influences or leaves the will to evil. Third: A theory without fact to sustain it is untenable, and such is the fancy of a secret, unknown, un-felt influence. Ignorance is not the basis of reason.

19. Natural free-will is an *a priori* power of the mind, and hence is a subject of consciousness, and not of analysis. On this subject there is no difficulty. But the doctrine of moral freedom is another question, and may be thus stated: As the will is self-determining by nature, why is initial life requisite to enable it to choose on moral subjects? and after all, did not Christ, by his sacrificial death, merely furnish the natural will with occasion, and not with ability, for moral choice? I answer. First: This presupposes that the will lost not moral freedom by the fall, which is contrary to the Scriptures. Second: This moral freedom must be restored *before* occasions for choice can be offered. Third: This moral freedom is unconditionally restored to every man in the gift of initial life. Fourth—and here is all the difficulty: The consciousness of the fact of moral freedom is all that can be affirmed. The philosophy of moral free-

dom in fallen man is as inexplicable as original, natural, and moral freedom in holy Adam or angels, or as the origination of volition by the will. We see not the connection between initial life and moral freedom any more than we see the connection between vegetable life and its development in form, fiber, stem, petals, tints, fragrance, fruits, beauty; and so of animal life and its development.

20. The will controls all the initial graces and all the inherent vices. The inherent prompting of generosity, for example, may be encouraged or repressed by the will; and so of all incipient nascent mental activity, good and evil. Otherwise, responsibility would be impossible, because the promptings of initial life would be without resistance, and the impulsions of inherent vices be without control. By detention, suspension, opposition, and suppression, or by permission, coöperation, and firmness, the will rules the whole inner mental world. The will, indued with moral freedom by initial life, is the original exclusive cause—exclusive of all internal or external necessity whatever, of all the ultimate convictions of the understanding, the ultimate course of the affections, the ultimate effect on the conscience, and the ultimate habits and actions of the life. But over these ultimata the will has no control—as, for example, it cannot reverse or alter an ultimate conviction of the understanding, though it might at any time have arrested the process of thought and reflection that led to the conviction. In antecedence, it is all-powerful; in sequence, it is powerless. The will is not responsible for the production of divine light any more than for the creation of natural light; but it is responsible for the use it makes of it when it falls from the upper sanctuary, and also for the increase of the light, for it can cause the proper seeking and using of it. Nor is the will responsible for the abstract affections, for the will cannot produce them; but it is responsible for their activity

and cultivation, for it can set in motion causes that will kindle and mature them. And so of conscience and the imagination.

21. The will begins with primary truths, which are the subjects of immediate and necessary cognition—that is, force themselves on our conviction by their own resistless evidence. But these truths, by their own import, indicate—dimly at first—other truths accessible to consecutive thought, which can be sustained only by the will. First truths intuitively shadow forth to faith the probability of other truths which, to intellectual effort, sustained by the independent energy of the will, ultimately become the subjects of knowledge as clear and satisfactory as the first truths that suggested their probability and form with the first truths—a grand, connected, and harmonious system. And on the innate laws of suggestion from this grand and harmonious system the mind spontaneously entertains the enchanting probability that there are yet sublimer subjects of knowledge in the remote eternity behind us, and in the depths of space beyond the visible, and that there will be subjects of knowledge sublimer still in the remote eternity before us, and in the space beyond the occupied—sublimer in the future than in the past, because it is demonstrable that the knowledge of the past may hereafter be carried back to the beginning of the universe in all its vastness and variety, and so be exhausted in that direction of thought and investigation, and forcing the mind to turn to the unlimited possibilities and probabilities of the future for its endless expansion and progress. Thus it is a fact of the most lucid consciousness that the mind is already constituted in its infancy with the power of suggestion, and has in its possession the necessary primary truths that include the cumulative greatness and grandeur of retrospective and prospective knowledge. Otherwise, the mind is greater in

its hopes than it can be in realization, or the past and future splendors of eternity are less than the requisitions of reason. In either case, the mind and the universe are both failures to man. But the majestic evidence and indications of our infancy are sufficient to insure the dignity of our manhood. How much the knowledge of the anterior and posterior periods of man will exalt him is indeterminable. Yet the mystery is itself most animating, in comparison with which the abstract knowledge of the transitory around us, of earth and time, is vanity. The knowledge of the archives of all the realms of immensity from the beginning, and onward in endless successive creation, associated with the endlessly progressive knowledge of God himself, the only inexhaustible subject of indefinitely expansible thought, is the prophetic promise and pledge of initial life. And so I conclude the foundation of all primary truth will not allow man to remain in quiescence at the extreme point of alienation from himself and from God which we call ignorance, but instinctively urges him to active investigation of his own nature, and the proofs and expressions of the existence and nature of God, and the relations he sustains to God. The will only can support the mind in this twofold investigation, and either lead to faith, piety, and happiness, or leave man to infidelity, irreligion, and wretchedness. The opposite tendency of innate hostility to God is to continue in quiescent ignorance, and the will, in which initial life worketh, on the invariable law of independent freedom, may or may not resist the innate opposition to investigation. The will may countervail dislike, or even postpone a desirable inquiry. It is on this ground of the control of the will that the heathen world is responsible for investigation to the utmost limit of the dim information in its reach. Voluntary conformity or non-conformity in heart and life to the mere glimpse of the possibility of a God, if nothing

more is attainable, will be sufficient and just ground for the establishment of destiny. The unknown God and Benefactor will invest the voluntary glimpse and its appropriate faith and conduct with an efficacy proportionate to the faith of a finished revelation. The same may be said of the Jews, who are responsible for the investigation of the claims of Christianity, and who will be judged according to the "true light" attained and attainable by them. And so in the education of children infant promptings to inquiry should be encouraged, reverence unfolded and established, sound belief confirmed, and infant prayers offered to the unknown God. Rudimental initial religion and theology are in every human breast, and in them childhood is best trainable.

22. All the faculties of the mind have their appropriate office, exercise, and objects. That of the will is to choose, which were impossible unless the will were free. If the will is not free, then what we call will is a useless and waste faculty in the mental constitution—that is, as without conscience man could not be a moral being, so without freedom of will with conscience he could not be accountable, because the power to execute the decisions of conscience would be wanting. Again: as without intellect there could be no knowledge, so without freedom of will knowledge would be useless. Again: as without affections there could be no desire, so without freedom of will to conduct them to their objects desire would be abstract and motionless. Again: as without a material nature there could be no physical action, so without freedom of will there could be no muscular motion, at least to the extent physical motion is dependent on the will. Again: as without an external universe of mind and matter man would be in a boundless solitude in space, so without freedom of will in a universe of mind and matter man would be in a worse than boundless solitude, be-

cause that universe would be inaccessible to him except in abstract conception and desire. Again: as without a heaven and a hell there would be no end corresponding to his sublime aspirations of destiny, and none corresponding to his unutterable apprehensions of doom, so with a heaven and a hell really before him, without freedom of will, both would be august abstractions. Again: as without an infinite, uncaused Cause nothing could have existed, so without freedom of will to fulfill relations to that Cause it were all the same to man as if that Cause did not exist at all. In a word, mind—with intellect, conscience, affections, body, a surrounding universe, a heaven, a hell, and a God—without freedom of will, is constitutionally incomplete and useless, a frightful failure. Such is the inevitable result of the denial of the freedom of the will. Freedom of will binds man to God, the universe, and eternity.

23. Freedom of will, I repeat, is an intuitive, self-evident truth, and hence cannot be disproved by any other primary, self-evident truth, nor by any result of any inductive or deductive process whatever; for no primary truth can set aside another primary truth, any more than it can set aside itself; and any inductive or deductive result in conflict with a primary or self-evident truth must be false.

24. Will having been created an original and independent cause, connected with it there can be no necessity but that of accountability, and accountability because of the freedom of the cause. Because, therefore, every man's volitions are his own is he justly held accountable for his conduct and character—that is, every man's conduct and character are the effects of causality in his own will, and therefore cannot be confounded with the effects of any other cause in the universe. The hypothesis that there is a "peculiar sort of causation in the will," independent of and yet consistent with freedom, as is asserted but not proved by

McCosh* and others, is not only a clear case of *argumentum ab ignorantia*, but if admitted, nothing is gained against freedom, for freedom is yet conceded. Besides, it may turn out in fact that the "peculiar sort of causation" is a chimeræ.

25. The best and noblest thoughts, feelings, and hopes are those of reflection; and reflection is the product of will. Every good thought dismissed, or good feeling suppressed, in the incipency, and the mind is cut off from the entire subsequent train, probably forever, and is responsible for the inconceivable loss. For example: The fear of death, properly considered, suggests sin as its cause; sin suggests the law as the cause of its anguish; the penalty of law, the necessity of atonement; the atonement, the possibility of pardon; pardon, the duties of repentance and faith; and in the discharge of these duties hope soars to heaven. Again: Death in the family excites grief; grief, the vanity of this world; the vanity of this world, the need of divine help; and the way is now open to full consolation. The first thought or feeling in the train ordinarily is irresistible, but repressible. Safety or danger begins in the incipency of the series. The will may estop the train at any intermediate stage, or pursue it to its end.

26. Come again to the facts of consciousness: We know that we have memory, and that it refers to the past and

*"The mind has and must have the power of free choice—so says consciousness. But consciousness does not say, and cannot say, what antecedent circumstances of an internal character have swayed the will. We can point to the place where must lie the means of clearing up the mystery; but then we cannot reach that place. It is the region where operate the agencies which come between God and the will of his rational and responsible creatures." This he calls "a peculiar sort of causation in the will." Note. And yet declares: "I must ever hold most resolutely to the fundamental doctrine of the freedom of the will." ("Intuitions of Mind," etc., pp. 211, 212.)

cannot refer to the future; we know that we have the power to reason, and that this power is not love, for reason and love are often in conflict; and so we know that we have will, or freedom to choose or not, and that will is not memory, or reason, or love, any more than memory is reason or love. We can no more know that the will is not free than we can know that memory refers to the future. We can no more know or believe that we are another person than we can know that the will is not free. This clear, full, final consciousness resists all the sophisms of analysis, though we may be unable to detect the sophisms, as the conviction that the sun shines would resist every argument that it does not shine, though unable to see any defect in the reasoning. On the consciousness that the peculiar nature of the will is freedom we repose self-poised and immovable. Our inflexibility in maintaining freedom of will demonstrates its freedom, though the universe besides should oppose our consciousness. If you call this obstinacy, it is the supremacy of freedom. The consciousness of freedom is necessary, and it is impossible to imagine the contrary.

27. This view refutes the extremely antagonistic theories of Pelagius and Augustine—the former that man exercises a self-determining power without divine aid, and the latter that a divine energy masters the resistance of man's freedom. Indue the will with initial life, and it has all the power and independence for which Pelagius pleads, and needs not the controlling energy for which Augustine pleads; and their theories are to be abandoned as unnecessary, to say nothing of their errors and evils. Their argument is, there can be no effect without a cause—the Pelagian assuming that the will in itself, without grace, is sufficient cause, and the Augustinian that the will, without irresistible grace, is no cause. Initial life supplies sufficient cause in both cases. In the first period of the Fathers, extend-

ing to the year 254, there was unanimous consent on the doctrine of human liberty. Those who wrote afterward against it, such as Calvin, were compelled to assume that the fathers of the first period, such as Irenæus, Tertullian, Origen, misapprehended the great subject.*

*“On this account we must always consider it a remarkable phenomenon that the very doctrines which afterward caused disruptions in the Christian Church are scarcely ever mentioned in the primitive Church.” (Hagenbach’s “History of Doctrines,” Vol. I., p. 162.)

CHAPTER IX.

INITIAL LIFE THE GROUND OF THE SOCIAL PRINCIPLE.

INITIAL life is social in its nature, tendency, and objects. It spontaneously impels us out of ourselves toward its corresponding objects, and originated the words expressive of social relations, affections, and virtues.

All the social affections and virtues of unregenerate man, such as marital, parental, filial, fraternal, friendship, patriotism, sympathy, compassion, generosity, gratitude, amiability, love of order, reverence, and *all other* noble expressions of the natural man, are the fruits of initial life. I have no contention with refinement, culture, urbanity, dignity, hospitality, and all other embellishments of the natural man. No; let them all stand. But I claim them as the spontaneous and cultivated fruits of initial life imparted to the natural man. Vain of these graces, proud of genius and talents, and boasting of character acquired by natural abilities, you claim respect and applause for honor, benevolence, patriotism, and so on, as if they were the fruits of the natural man. You disdain the honors of regenerating grace, but exult in the honors of initial grace, not knowing that from the former man derives all the social and moral beauty and excellence he has, and that on the latter he is dependent for all the perfection he has or may acquire. You rob God of the glory of initial life, and claim and wear it as your own. Take away initial life and its spontaneous stirrings in man, and that instant he sinks into a fiend; and then of what could he boast but the spontaneous fruits of unmingled, unchecked moral evil, such as the malevolent affections of resentment, revenge, envy, jealousy,

ingratitude, to the end of the passions and vices of fallen man?

Repeatedly and invariably Chalmers assumes that the social affections "were inserted by the hand of nature for the most useful purposes;" "provided by the wisdom of nature;" "as the fruits of a special tendency, impressed direct by the hand of nature;" "such, then, seems to have been the purpose of nature in so framing our mental constitution." Maternal affection he calls "an original instinct of our nature."* Our reply is: Nature was wholly depraved and disorganized by the origin and energy of moral evil, and was reorganized on the principle of initial life, from which spring all the social affections, to be guided and regulated by the gospel.

Bishop Butler defines the law of nature to be "the natural disposition to kindness and compassion, to do what is of good report, which leads man to society, and by means of which he naturally acts a just and good part in it, unless other passions or interests lead him astray." Again: "Every bias, instinct, propension within is a natural part of our nature, but not the whole. Add to these the superior faculty whose office it is to adjust, manage, and preside over them, and take in this its *natural* superiority, and you complete the idea of *human nature*." Again: "There is a natural principle of benevolence in man. If there be any such thing as compassion, for compassion is momentary love; if there be any such thing as the paternal or filial affections; if there be any affection in human nature the object and end of which is the good of another—this is itself benevolence, or the love of one another." Again: "Men are so much one body that in a peculiar manner they feel for each other shame, sudden danger, resentment, honor, prosperity, distress, one or another or all of these from the

* Bridg. Treatises, p. 166.

social nature in general—from benevolence—upon the occasion of natural affection, acquaintance, protection, dependence, each of these being distinct cements of society.” The spring and cement of the whole is initial life. Again: “The sum of the whole is plainly this: The nature of man, considered in his single capacity and with respect only to the present world, is adapted and leads him to attain the greatest happiness he can for himself in the present world. The nature of man, considered in his public or social capacity, leads him to a right behavior in society, to that course of life which we call virtue.” This he calls “the original constitution of man.” Again: “Compassion is a call—a demand of nature—to relieve the unhappy, as hunger is a natural call for food.” Again: “Love to our enemies and those who have been injurious to us is in truth the law of our nature.”

All these quotations I make from “Butler’s Sermons upon Human Nature.” If Butler in his profound analyses and reasonings in his “Analogy” and “Sermons” *implied* the doctrine of initial life, then his arguments are unanswerable; but if he overlooked this principle—and he seems to have done so—his great works are so far radically defective.

In his admirable work, “Seekers After God,” Farrar, referring to heathen philosophers, says: “To them ‘the voice of nature was the voice of God.’ Their revelation was the law of nature, which was confirmed, strengthened, and extended, but not suspended, by the written law of God.” (Page 181.) But deeper than the light or law of nature and the written word is initial life, without which the law of nature and the written word would be dead letter.

And so Haven is wrong when he says parental affection “is an implanted and original principle of our nat-

ure.”* Cousin states the fact without perceiving its origin: “Of all the affections, there are none more holy than those of the family. There is a need of expanding ourselves beyond ourselves, yet without dispelling ourselves; of establishing ourselves in some by a regular and consecrated affection. To this need the family responds. The family is still almost the individual, and not merely the individual. It only requires us to love as much as ourselves what is almost ourselves. It attaches one to the other by the sweetest and strongest of all ties—father, mother, child. It gives to this sure succor in the love of its parents, to these hope, joy, new life in their child. To violate the conjugal or paternal right is to violate the person in what is perhaps its most sacred possession.”†

These are the promptings of initial life. The filial affection that in the dungeon fed the father from its own breast to avert his death is a “sweet ray” of initial life. The amiability, simplicity, and sweetness of childhood and the modesty of youth are among its softest, earliest beams.

That sympathy is the spontaneous sentiment of initial life is proved by the fact that it can never be ascribed to the activity of innate moral evil; for it is a spontaneous response in us to what is good, noble, and lovable in others. We wish to be like them. They are what we feel we ought to be. They have done what we feel we ought to have done, and ought to do, under like circumstances. In the form of pity, we would have the wretched be as happy as we are, or at least relieved. It is the sentiment of universal social and moral equilibrium.

From the deep, tender, sympathetic impulse of initial life the living come and gather round the suffering and dy-

* “Mental Philosophy,” p. 443. † Cousin: “The True, Beautiful, and Good,” pp. 308, 309.

ing. O that we could help the dying! But we cannot. And we can but love and weep and hope as the heart sighs, "Farewell! gone, a part of our own now solitary self." But the living are with the dying. The living God is there. The Resurrection and the Life is there. The Holy Spirit is there. The friendly angels are there. The familiar saints are there. Why not? Initial faith says all this. It says more: The body shall live again, and the departing spirit we cannot detain will return. O blessed faith! The curse of death is deep and bitter, but it shall be removed.

O we never knew till now the intensity of initial life in social love! Memory and imagination recall the past in its vividness, and with an endearment it never had. O that we could actually reproduce the past! How different in devotion and attention would be the affection that now weeps in anguish could we recall the loved, and renew life with them! We would govern by love. Painful is this repentance—the repentance of initial life in bereavement. And it has also its sweet hope. We will love the living more and do better, that we may rejoin and rejoice with the departed in our Father's house above, and make amends there for the coldness and neglect of this life. Thank God for the reparable future!

Doubtless a reason why in bereavement our interest in the pursuits of this life is sensibly abated, at least temporarily, is because those with whom we spontaneously hoped to share our success and happiness are gone, and we cannot labor and study for ourselves alone; for initial life has no prompting of exclusive selfishness. How is a parental spirit chilled and sometimes paralyzed in its energy, and how dreary is home when those with whom we shared its comforts are removed from it forever! There is an unutterable meaning in the sigh, "We have not much of earth to

live for now!" Here it is that initial life, with unspeakable tenderness, prompts the sad heart to seek consolation and resignation in the higher life of regeneration as a preparation for and pledge of reunion in the higher home. Wonderful wisdom and love in the impartation of initial life, as if nature prompted and allured to a blissful solution of bereavement! for who does not intuitively feel that social affection, the spontaneous effect of initial life, is not confined to this life? From its incipient emotion in childhood, it impels and foretells its free, full, and perfect ardor in another life. It is imparted in one world to be matured in another. Intensified in regeneration, perfected in sanctification, it reaches its consummation in glorification. In the throb of social affection at the fireside when all are there, or at the grave where some are sleeping, I spontaneously feel I love here to love somewhere forever. Such a tendency is consistent with the goodness of God. One thing is self-evident: Social affection does not reach its end and expire in this life, and we cannot be made to believe that God designed it should end with this life. No; its true and eternal home is heaven, where "all tears shall be wiped away, and sorrow and sighing shall flee away." What joy now, when after long absence to find all happy and well at home! Blessed type of heaven! Forget! I shall never know how much I can love, and am loved, till I am again in the company of all I have loved and who have loved me. God, in kindling initial life, made man to love forever.

Initial life is the spring of patriotism. "The virtue, confidence, and energy of early Rome all flowed in one channel of patriotism"*—Rome's sages, philosophers, and orators meantime ignorant that this noble affection originated in initial life. Roman patriotism was resplendent, but too

* Eliot's "History of Roman Liberty," Vol. I., p. 355.

confined. The design or tendency of patriotism is to distribute the otherwise conflicting, enormous masses of mankind into societies and nations. Next the social virtues, or sentiments for society, are developed, and government is formed. Next individual and reciprocal character is cultivated and matured, and government is established and maintained on a common basis. Initial life is at the foundation of the social superstructure. Besides, in defense of the country patriotism is an affection inferior only to religion. Its loss to a people is greater than the ruin of walls and the waste of lands by invasions. The fields may be left open and arid, homes desolate, cities depopulated, and religion and the laws suspended, but patriotism survives, in itself the energy and source of reparation. Fanaticism may for awhile act like a fiery poison on the passions of a nation, but in due time patriotism extirpates it, and heals the national heart. The spirit of patriotism often patiently mourns in bereavement too deep for utterance. Fields and homes solitary and torn, or occupied by the avaricious stranger, appear to the meditative traveler to retain an affectionate allegiance to former owners, and to mourn disconsolate because they can never return.

Initial life is prophetic of a boundless companionship. I have said that initial life is the fountain of the social affections. Thus it is not only the principle of mutual relations in man, but prophetic of mutual relations with higher orders of intelligence—angels, for example—as the Bible reveals. Sublime prospective companionship and reciprocity! A glance at the physical universe suggests the expansibility of social affection. From the mathematical demonstration of the mutual attraction of the heavenly bodies, so far as their distance, magnitude, and collocation have been determined, it is inferable that the same law of mutual attraction binds together the whole system of the universe, each

attracted by all the rest; our earth influenced in its motions, and probably in other physical effects, by the remotest star on the ancient shores, and that star correspondingly affected by our earth. Is not this universal sympathy of matter indicative of a corresponding universal sympathy of mind? Shall every world in space repose amid universal influences and yet the inhabitants of each world be forever and absolutely isolated in social nature from all the rest? Then space is a boundless solitude. Alexander wept because his perverted ambition was restricted to one world; and social affection would pine and languish if it were confined forever within the present impassable barriers of earth and time. If we interpret aright the aspiration of man's social nature, and infer from it a similar and perhaps loftier expectancy existing in intelligences in all other worlds, then earth is below the aspiration, and we need space, with its totality of reciprocities, to meet the conditions of the interpretation. Instead of regarding the magnitude of the universe with abstract wonder, or as solely designed to "declare" the nature of the Creator and the duty and destiny of the creature, immeasurable space was required for the distribution of social orders without number; and the inconceivable intervals between them indicate the magnitude of each orb, each in its own greatness and grandeur, and yet not one in its type or phase without social affinity for all the rest. The magnitude of the universe was a necessity to meet the requisitions of a single loving nature. This earth of ours, peopled from the old beginning to the end far away, can give us only one family circle or household—many, alas! absent in woe forever. A circle complete in itself, but if absolutely and forever isolated from all other circles of intelligent and loving being, it is incomplete in its destiny; and by as much as it is complete in itself by so much will universal destiny be abridged. Here revelation comes

to our aid and unveils man's social nature, corresponding in extent to the universal sympathy in the material universe; and undoubtedly the latter was created preparatory to the former. If angels never knew this great truth before, they learned it from our Bible, and saw in the reunion of themselves with man an illustration of the universal law of social love. No wonder the Creator "bowed the heavens" to replace the link in the severed chain of universal sympathy. No wonder the loss of an orb or an atom would be felt everywhere in space; and the loss of a race or a soul were enough to excite mourning throughout the universe.

There is an exhaustive conviction—and who can say this conviction is not universal with mind?—namely, that the future will be retributive. Great as heaven is in our present conception and hope, unless it shall include in itself the concentration of universal sympathy and love, unless from its high summits the universe is accessible to its affections, unless its twelve portals are open on all sides to the holy from all worlds, unless every pure spirit in the universe shall unite in its service and share in its glory, the inference is inevitable: the happiness of heaven will be circumscribed to the extent it is inaccessible to the reciprocity of a holy universe. This would be an abridgment of the retributive state. But such a view does not complete the idea of retribution, since in that case there would ever be a state outside the retributive, and mind in its social nature and aspirations would be above the vastness of retribution. It, however, comports fully with the idea of retribution, if we give it an amplitude corresponding to the utmost extent of moral and social perfection in the universe and eternity. It also comports fully with the idea of the Infinite, if we assume that in the original conception and constitution of the material and mental universe he designed that the mu-

tual relations universal in the material should be prospective of universal mutual relations in the mental, voluntary violence producing the only exceptions. This ultimate universal social harmony completes the idea of a retributive state, an idea that comprises in it all space, all duration, and all being except the alienated. Natural theology is coëxtensive with natural philosophy, and with its august evidence supports the sublime and comprehensive idea of universal fellowship; and revealed theology, coëxtensive with moral philosophy, and disclosing the Creator of the universe as *love* in nature—himself the original central source, object, and standard of universal affection—establishes our hypothesis on a foundation scarcely short of demonstration. God, who *is* love, created every loving nature not only to love him supremely, but to diffuse mutual love throughout his family. Divine paternal love is the origin and the guarantee of universal fraternal love, the self-alienated subjects of the Father's displeasure only excepted. The encircling universe is no more a blank and dead assemblage of worlds to our social nature than it is such an assemblage to our physical nature, and hence the universe of mind is destined to converge ultimately in social reciprocity. If other races cannot see any thing else in man congenial or attractive to them, they will find redemption—the wonder of the universe—a bond of union with them dearer and stronger than any other bond of social and moral being in God or themselves.

Reconciliation to the angels has been effected. A mysterious veil dropped between man and the angels when Adam sinned, leaving one of their number just outside brandishing his warning sword, and implying the great alienation of man from God and them. In the flight of time, at long intervals, now and then we see that veil rise and one or more of them appear, and after a momentary

visit disappear. One visited Egypt; another—perhaps the same—slew the Assyrian army before Jerusalem; two dined with Abraham; the same two rescued Lot from Sodom; a multitude visited Jacob in Bethel; one, an archangel, and his name is given—Michael—rescued the dead body of Moses from the sacrilege of Satan; one kindled a fire and prepared food for Elijah in the forest; one visited Daniel in the lion's den; and another, and his name is given—Gabriel—visited Daniel in his chamber in Babylon and told him his prayer was heard; the same—Gabriel—visited Mary, and announced the name of the great Reconciler; a multitude of them hovered and shouted over Bethlehem when the great Reconciler was born; many of them ministered to him after his great temptation; one of them strengthened him in Gethsemane, and many of them escorted him from Olivet to heaven; several of them took Lazarus to Abraham's bosom; one of them rescued Peter from prison. They are ministering spirits to the heirs of salvation, and they rejoice over the repentance and reconciliation of man to God; and beyond all doubt one of the sweetest elements in this joy is the reconciliation of man to themselves.

And so every regenerate soul feels a dormant affection awakened for the holy angels. It is like a reconciliation of old friends. The veil of separation let down from heaven to earth is drawn up again, and they reappear, not solitary and wandering here and there listless of us, but the whole universe of them, in all their orders, ranks, and number, millions and myriads, rejoicing in our pardon, and waiting to welcome us to their companionship before the throne. Do you wonder now that angels protected and fought for the old saints in time of trouble? What must have been their delight in the service! It is personal, holy, fraternal love that exults in our reconciliation to God and them, and

the reciprocal fraternal affection we feel for them is traceable to the same cause.

As initial life underlies the social nature of man, and is the bond of society, the subject shall be continued in the next chapter.

CHAPTER X.

INITIAL LIFE THE GROUND OF UNIVERSAL PROGRESS.

LIKE the Bible that reveals the doctrine, initial life underlies all ages and nations and cultures. A great English poet said, "One touch of nature makes the whole world kin;" as, for example, the universal indignation excited by outrage is evidence that a common bond or principle exists and controls the race, and this bond or principle is initial life, which the poet calls "nature." This universal divine principle is permanent, operative, progressive, in the enormous masses of mankind. A profound writer,* in criticising the Greek, Roman, and modern historians, eloquently observes: "A history in which every particular incident may be true may on the whole be false. The circumstances which have most influence on the happiness of mankind, the changes of manners and morals, the transition of communities from poverty to wealth, from ignorance to knowledge, from ferocity to humanity—these are, for the most part, noiseless revolutions. Their progress is rarely indicated by what historians are pleased to call important events. They are not achieved by armies, or enacted by senates. They are sanctioned by no treaties, and recorded in no archives. They are carried on in every school, in every church, behind ten thousand counters, at ten thousand firesides. The upper current of society presents no certain criterion by which we can judge of the direction in which the under-current flows. We read of defeats and victories; but we know the nations may be miserable amidst victo-

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ries, and prosperous amidst defeats. We read of the fall of wise ministers, and of the rise of profligate favorites; but we must remember how small a proportion the good or evil effected by a single statesmen can bear to the good or evil of a great social system." He gives an example: "In the works of such writers as these, England, at the close of the Seven Years' War, is in the highest state of prosperity; at the close of the American war, she is in a miserable and degraded condition; as if the people were not on the whole as rich, as well governed, and as well educated at the latter period as at the former. We have read books called 'Histories of England,' under the reign of George the Second, in which the rise of Methodism is not even mentioned."

This invisible, controlling, guiding effluence abroad in humanity is from initial life, which has its source in Christ, who "tasted death for every man," and which "draws all men unto"—toward—God, as the light of the sun noiselessly and invisibly quickens and controls the entire vegetable and animal creation, whatever the change is in season and climate.

Initial life, subjective in humanity, is the basis and the source of universal harmony and progress. Christianity, founded on this central principle, claims universal belief, adoption, and application. Different degrees of knowledge among the nations will be in different degrees promoted or retarded according as this principle is explained and applied. The rude and uncivilized nations of Northern Europe more readily admitted the doctrines of the gospel than polished Athens or Rome. We communicate improvement in law, civilization, discoveries in science, invention, and every thing else that is valuable, when we give the explanatory and inspiring gospel. By diffusing the light of the gospel, you overturn false religions; and by diffusing philo-

sophical knowledge, you expose the fallacies and absurdities of speculation and tradition respecting the origin, structure, and end of the universe. You introduce such principles, laws, institutions, customs, and manners as will gradually effect the most salutary changes, wear down the force of prejudice, expose the falsity of moral precepts which had for ages been venerated as divine commands, and establish civil, social, and religious government on the religious code of the Bible. This will accelerate and consummate the perfection and harmony of humanity; for similarity in religious opinion enlarges the sphere of social intercourse, facilitates the progress of civilization, and invigorates the operations of commerce and laws, on the incontrovertible theory that no plan of commerce and international intercourse can be lasting and no form of government permanent which exclude mutual trust or disregard a common interest. However diversified by local or temporary causes, initial life originates that universal sentiment that has its hold upon the rude barbarian and polished philosopher, impressing the one with wild admiration, and the other with reverential awe, and abiding as the basis of a prospective universal fraternity.

Two great revolutions generally are inseparable—moral and political—the one within, the other without. Not the sword, as in the romantic enterprises of the Crusaders, but the gospel on the universal basis of initial life, is to propagate religion in the world. Since the Reformation, much has been done preparatory to universal triumph. Religion has been improved at home and propagated abroad; its evidences have been collected, its doctrines elucidated, the attacks of its enemies repelled, the morals of its advocates and professors purified, and its influence on philosophy, science, learning, and national character acknowledged. We have peculiar opportunities of doing what our fathers

left undone or could not do, of planning and doing what they neglected or attempted in vain; and so delay has been accompanied with advantages. Having no wide-spread misconceptions of evangelical truth to correct, no deep-seated corruptions to purify, no restrictions of the rights of conscience hardly anywhere to encounter, we have only now to bear the Bible around the world, not expecting the aid of miracles or the instantaneous gift of tongues, but learning the various languages, local prejudices, manners, customs, and laws of men, and teaching the great transforming truths of redemption corresponding to initial life in every soul and every nation of earth. There is no stronger proof of the truth of evangelical principles than wherever they are known they are instantly accompanied with a strong sentiment of approbation, and wherever adopted they are productive of national progress. Initial life is diffused throughout humanity. Imagine the oceans, lakes, and rivers of earth covered with ice for ages, with here and there the surface dissolved by the sunlight, and expanding into crystal liquid as spring advances, till winter is gone and the heavens are reflected—India and China, for example—now dissolving in the beams of the Sun of righteousness. The foundations of human governments are to be laid in initial life, and from it are to spring the life and glory of civilization. Nations, struck with social and political palsy, wherever the social and intellectual nature of man has been educated upon the bases of false philosophies and false religions, can never be vigorous, prosperous, and permanent, till founded on initial life.

What is needed in America, in Church and State, is reformation, not revolution. Initial life, which is universal, is inherent in national progress. It may be slower in its process by centuries in some nations than in others, and in a nation more rapid at one time than at another; but it is al-

ways active in all mutations—at the foundation of all advancement. Hence there may be progress in deepest national poverty or highest national prosperity, in time of war or in time of peace. The strong under-current of initial life flows on, often not even agitated by external storms. And so, what some call gradual progress may be rapid decay. Old institutions and laws have passed away, or are passing away; and you infer from this that progress is the inevitable result, when progress is referable to its own inevitable law of initial life, though impeded by the decay of old institutions and the abolition of old laws. Yet progress may be promoted by better institutions and laws than the old. What I mean by reformation, then, is return to the first principles of initial life. Adopt on it new institutions and laws better than the old. Confound not external prosperity, such as numbers, wealth, education, with real progress—these may be the exponents of decay; nor external adversity, such as diminution in numbers, wealth, and education, with decay—these may be the exponents of real progress, for both may be referable to *external* causes. Build deeper, stronger, and higher on initial life *always*, and always by the guiding light of the gospel.

Initial life, I repeat, is the subjective ground of national progress, always and everywhere. Philosophers and historians state, without explaining this universal fact: "The progress toward better things, the great characteristic of ancient as of modern times, depends upon a twofold law. One of its parts may be called the outward, because it has the most open influence upon the circumstances and capabilities of a nation or an individual; the other part may be styled the inward, as being the most powerful over the desires with which the heart of one or the hearts of many may be occupied. The two have their eternal names—liberty and religion. Parted, the one is apt to be compar-

actively powerless, and the other sure to be comparatively worthless; but united, they are the precious and the mighty principles of civilization."* The liberty to which Eliot refers is moral liberty, the universal effect of initial life, which may be abused or not in the organization of the government, laws, offices, institutions, castes, customs, manners, usages, etc., of a people. But distinguish between natural and moral liberty. Abstract natural liberty is impossible under the code of grace, because, as the birthright of that code, initial life is imparted to the will of every man, and every volition of the will therefore is stamped with moral character. No other freedom than moral freedom is possible to man till initial life is withdrawn. Natural freedom, without initial life controlling it, is conceivable and possible, as in the case of the antediluvians, the Sodomites, incorrigible men, lost men, and lost angels. The regress or progress of a nation, as of an individual, is determined by the resistance or control of initial life. In other words, the freedom of man is not compounded of two freedoms, natural and moral. Natural liberty necessarily tends to moral degradation and death, and no man is conscious of subjectivity to this necessity. As often stated, by initial life the natural will is indued with moral liberty, and so in man is relaid the foundation of responsibility, hope, motive, and progress in good.

This divine energy is equivalent to a new partial creation, perhaps grander and greater than the creation of a new order of intelligence—grander and greater in its tendency and final issues than the original creation of Adam and the angels, because wider in its expanse from Christ. Indeed, as we shall see, the noble aspirations of initial life, in germ, excel those of the holy angels, and if cultivated from their incipency to consummation would

* Eliot's "History of Roman Liberty," Vol. I, pp. 260, 261.

result in the completion and establishment of the kingdom of grace on earth.

That the distinction between natural and moral liberty, till initial life is withdrawn, is a fancy, a fallacy, is proved by another consideration. The distinction implies that man has two wills—the one natural and evil, the other moral and good—an absurdity as great psychologically as the idea that he has two intellects, two consciences, two hearts, two principles of animal life, each of course having its peculiar, separate, and independent functions and objects; or, if both have the same, there is no need of but one. Besides, on the supposition of two wills, then it were impossible for the natural or evil will to choose good, for the necessary tendency of an evil will is to evil. The natural will, which is essentially and wholly evil, cannot choose good, for the liberty to choose good implies good, and in the act of choosing good proves that the will is so far morally good, and not wholly and essentially evil. The moment an evil will chooses good it becomes good—that is, an evil cause produces a good effect, which is absurd. Choice, good or evil, indicates the coëxistent and corresponding nature of will. Will and choice hold the relation of cause and effect. If will is originally good, evil is the result of its abuse of liberty; if will is originally evil, it has no liberty in itself for good, as in the case of lost men and angels; and this natural free-will in man is withdrawn initial life.

But man, indued with initial life, is not under the absolute dominion of the natural will. By this divine power—*energia, dunamis*—the natural will is resuscitated and made morally free, which resuscitation is universal; and in the use or abuse of this moral freedom—now as much an independent freedom or moral cause as moral freedom in unfallen angels or unfallen Adam was—consists good and

evil in man, always and everywhere. Man's moral freedom is simple, not complex. A resuscitated will as an original moral cause may sin or not, obey law or not—that is, as a moral cause, *ab origine*, it is indued with moral freedom. This is the foundation in man of progress or decay, the germ of moral development of man, always and everywhere. This is the moral liberty of man—the only liberty he can exercise in this world. Natural liberty is the liberty of the lost. Man is conscious of no other freedom than moral freedom. Guilt is felt, more or less, only in the violation or abuse of moral freedom. It is erroneous, both in philosophy and religion, to say that man obeys natural will in sin, and gracious will in virtue or morality, for both are acts of the same will—the choice in the former being free and the abuse of freedom, and the choice in the latter being free and the right use of freedom. Initial life is inseparable from the natural will—giving it what moral freedom it has; making it what it is as a moral cause, capable of good or evil; at bottom, always and everywhere, and in all, a new and common ground of accountability; the inward common spring of all moral relations and duties to God and man; constituting man's will what it is essentially under the code of redemption. The will cannot stir without the sense of obligation. This is the great abstract universal truth of man's moral freedom—his only freedom. The design of this freedom is *recovery* from sin, and restoration to holiness, and thus to effect endless progress in individuals and nations, though it may be abused, and so precipitate into evils, natural and moral, to which no determinate limits can be assigned. Endless progress or decay proceeds from the use or abuse of initial life in moral freedom in all cases, though the nascent and accompanying circumstances may be different. In a word, the energy of the national will, in good or evil, depends on the use or abuse

of initial life. The vast effects of its proper use or abuse are unveiled in ancient and modern nations—their legislation, philosophy, science, literature, invention, activity, good or evil—as disclosed in the history of Chinese, Hindoo, Egyptian, Jewish, Assyrian, Persian, Grecian, Roman, and modern energy, in progress or decay.

On its own law of expansion, initial life excites new and various impulses, while it maintains the old and familiar. It is a law of progress with nations as with individuals that the exertion of every possible energy excites new desires, aspirations, and capacities—one uncommon success kindling an uncommon ardor to attempt something greater. New fields—more attractive, unknown, and unexplored before—appear in the high-road of progress; and energy, increased by previous exercise and success, boldly advances to the possession. The energy developed and disciplined by war, though war in itself is an incalculable evil, is adequate to the various pursuits of peace—intellectual, æsthetic, social, civil, moral, and religious. The energy expended in superstition, war, wealth, avarice, and luxury, purified and diverted by initial life, has an all-conquering charm for progress. This energy in full motion is the guarantee of progress. Will not the rehearsal of our fathers' achievements in the same fields, and over the same difficulties, keep their glory warm in our memories, and excite a commendable emulation? By a sublime intuition of initial life, incalculably beneath the clear, accessible heights of national progress, the world floats, it seems (not really), at random, and in an unbroken series of august ruins. The great nations of antiquity lie like so many broken skeletons over the earth, among which melancholy millions are groping, and seeking some lost principle to avert a common ruin; and that principle is initial life, which had been abused by and withdrawn from the departed empires. Avarice, whether for

wealth or dominion, and luxury, on the acquisition of either, or both, were the vices—the one internal and the other external—that undermined all great empires, and will repeat the same fatal effect unless repressed and extirpated in their incipency by cultivated initial life.

National recovery, reformation, and progress are founded on initial life. As in nature one noxious weed grows up more rankly than all the rest, and takes up the whole ground, so in nations one vice expands till its fatal dominion is universal. And as in nature, in such a case, the whole surface is subjected to the flame, and the soil thoroughly broken up, before a useful harvest can be obtained, so in nations, degenerated by a single vice, and especially if paralyzed by a combination of vices, recovery, elevation, and progress are impossible without revolution and reformation founded on initial life and its simple and unalterable principles. The history of modern Europe and our own country is in proof of this universal truth. A single act of legislation in deviation from the spirit and principles of initial life may more seriously affect the regularity and vigor of a nation than had been gradually done ages antecedent, as a single gross sin of the Christian may cancel the piety of his preceding life, or as a whirlwind in the central trees of the forest may in an hour destroy the vigor and growth of by-gone years. Nor is it possible—as with the whirlwind—to determine where the rage of the single evil will be expended, or what will be left to form the heritage of the nation when the tempest is past; as in the decline of ancient Rome “the waves rose higher, laws parted, peace and freedom sunk together, and wild was the triumph of the fathomless sea.”* And so it will always be.

But while humanity can never be permanently progressive, neither in its form as a nation nor in its aggregate of

* Eliot's “History of Roman Liberty.”

nations, till initial life universally and completely predominates over inherent and hereditary moral evil, let it ever be remembered that initial life, in its impellent and progressive force, has a limit at which it exhausts itself, in nations as well as individuals, and beyond which farther progress is possible only on the stronger and limitless force of a higher life—that of spiritual regeneration. The whole career of national downfall is involved inevitably in the predominance of innate moral evil over initial life. And the reverse is equally true. Initial life of itself, and in its connection with spiritual regeneration, is the only foundation of a nation's—yea, the world's—perfection and happiness, for the simple and profound reason that initial life may control but can never extirpate moral evil from humanity; and hence the necessity of a higher and regenerating power. On the one hand, it is easy to imagine the happiness of the world proceeding from the initial graces or affections in full and universal exercise; and on the other,* its misery

*“ We should try to figure its result on human life were perfect virtue to revisit earth and take up its abode in every family. We can justly imagine the consequences upon human society were perfect uprightness and sympathy and good-will to obtain universally; were every man to look to his fellow with a brother's eye; were a universal courteousness to reign in our streets and our houses and our market-places, and this to be the spontaneous emanation of a universal cordiality; were each man's interest and reputation as safe in the custody of another as he now strives to make them by a jealous guardianship of his own; were, on the one hand, a prompt and eager benevolence on the part of the rich ever on the watch to meet—nay, to overpass—all the wants of humanity; and, on the other hand, an honest moderation and independence on the part of the poor to be a full defense for their superiors against the encroachments of deceit and rapacity; were liberality to walk diffusely abroad among men, and love to settle, pure and unruffled, in the bosom of families; were that moral sunshine to arise in every heart which purity and innocence and kind affection are ever sure to kindle there; and, even

proceeding from the opposite vices in universal dominion.* If from this hour the whole world should yield to the energy of initial and regenerating life, from this hour the whole world would ascend together to the summits of fulfilled prophecy and promise.

Initial life is the foundation of society. Consider some of the principal theories on this subject, as that the "primitive state is violence;" that "in the family the first form of society" is found; that society originated in "an agreement or contract that expresses the will of all or of the greatest number;" or that "powerful religious institutions are found in the cradle of society." These theories are enumerated by Cousin and refuted by him as follows: "Society (that deserves the name of society) has its foundation in the social instincts that man bears in himself; in the permanent and indestructible idea and sentiment of justice and right; that there are rights derived from no contract, since contracts take them for principles and rules, and they serve as the foundation to all conventions; rights that soci-

when some visitation from without was in painful dissonance with the harmony within, were a thousand sweets ready to be poured into the cup of tribulation from the feeling and friendship of all the good who were around us. On this single transition from vice to virtue among men, does there not hinge the alternative between a pandemonium and a paradise?" (Chalmers: *Bridg. Treatises*, pp. 206, 207.)

*"When disappointment agonizes the heart; or a very slight, perhaps unintentional, neglect lights up in many a soul the fierceness of resentment; or coldness and disdain, and the mutual glances of contempt and hatred, circulate a prodigious mass of infelicity through the world—these are to be ascribed not to the untowardness of outward circumstances, but to the untowardness of man's own constitution, and are the fruits of a disordered spiritual system. It will be found that the vast amount of human wretchedness can be directly referred to the waywardness and morbid state of the human will—to the character of man, and not to the condition which he occupies." (Ibid., pp. 294, 295.)

ety consecrates and develops but does not make; rights belonging essentially to human nature, and, like it, inviolable and sacred; that there is an immortal compact which is nowhere written, which makes itself felt by every uncorrupted conscience; that compact which binds together all beings intelligent, free, and subject to misfortune by the sacred ties of a common respect and a common charity; that all progress is impossible when laws are not related to their true principle, which is reason, conscience, sovereign and absolute justice." And Cousin quotes Montesquieu: "What! man is everywhere in society, and it is asked whether man was born for society! What is this fact that is reproduced in all the vicissitudes of the life of humanity except a law of humanity? The universal and permanent fact of society attests the principle of sociability. This principle shines forth in all our inclinations, in our sentiments, in our beliefs. Without society, what would become of sympathy, which is one of the most powerful principles of the soul, which establishes between men a community of sentiments by which each lives in all, and all in each? Who would be blind enough not to see in that an energetic call of human nature for society? Divided by interest, united by sentiment, men respect each other in the name of justice; they love each other in the name of charity. Wonderful thing! God has not left to our wisdom, nor even to experience, the care of forming and preserving society. He has willed that *sociability* should be a law of our nature, and a law so *imperative* that no tendency to isolation, no egoism, no distaste, can prevail against it. All the power of the spirit of system was necessary in order to make Hobbes say that society is an accident, as an incredible degree of melancholy to wring from Rousseau the extravagant expression that society is an evil."*

* "The True, Beautiful, and Good," pp. 312-315.

Strange that Cousin and Montesquieu did not see what they call the laws and principles of our nature, which they found in our nature, and which they so graphically describe, were deeper in their origin than nature, and the origin of all that is social in our nature—the lowest and last foundation, source, and true principle of reason, conscience, heart, and will in the origin, organization, preservation, and progress of society—even initial life from God and not from nature, without which unrestrained, innate moral evil would quickly involve society in revolution, dissolution, and promiscuous ruins. *That* civil government is the wisest and best and solidest which is founded and maintained upon the eternal principles of initial life in man and prescribed in the eternal word of God.*

The general movement of this principle has been, and ever will be, onward, till the whole world shall be transformed by the higher life in spiritual regeneration. The history of the world attests to no clearer truth than this: that literature, philosophy, the sciences, and the arts, have been improved by it; and the inference is as clear that they will continue to improve till they shall speak to man of

* "The supreme rule of which philosophy reminds politics is that politics ought, in consulting all circumstances, to seek those social forms and institutions that best realize those eternal principles." What principles? He tells you: "Yes, they are eternal because they are drawn from no arbitrary hypothesis—because they rest on the immutable nature of man; on the all-powerful instincts of the heart; on the indestructible notion of justice, and the sublime idea of charity; on the consciousness of person, liberty, and equality; on duty and right; on merit and demerit. Such are the foundations of all true society, worthy of the beautiful name of society—that is to say, formed of free and rational beings; and such are the maxims that ought to direct every government worthy of its mission which knows that it is not dealing with beasts but with men, which respects them and loves them." (Cousin: "The True, Beautiful, and Good," pp. 322, 323.)

God alone. The principle is adequate to this result, and guarantees its ultimate accomplishment. Initial life is destined to bless the world with civilization, adorn it with the sciences, embellish it with the arts, obliterate its grosser forms of moral evil, elevate it in the splendor of morality, and transfer it to the magnificent era of its universal regeneration. All that is morally good in all the systems of ancient and modern philosophy, and ancient and modern forms of civil government, is derived from initial life. Had not the subjective fact of initial life been in man, and moral evil only existed in the soul, philosophers would have given us the philosophy of hell itself, as historians have delineated man in ages and in eras in which moral evil was predominant or lawless and unlimited.

Search history through, ancient and modern. Little did Gibbon, or any other historian, know that all the moral good found in the passions, opinions, beliefs, laws, institutions, manners, customs, achievements, and progress of humanity may be traced to the spontaneous and cultivated promptings of initial life; and all the moral evil found in the amplitude of humanity traced to the resistance or abuse of the same universal and divine principle. Impelled by this principle and guided by the gospel, let history be studied. In the following quotation there is a deep reason why history should be added to the course of study in all our colleges: "If the humanity or liberality of a study depends on its power to enlarge the intellectual and moral interests of the student, quicken his sympathies, impel him to the side of truth and virtue, and make him loathe falsehood and vice, no study can be more humane or liberal than history. That study shows the young the *springs* of public honor and dishonor; sets before them the national failings, weaknesses, and sins; warns them against future dangers by exhibiting the losses and sufferings of the past;

enshrines in their heart the national heroes, and strengthens in them the precious love of country."*

Coeval with and antagonistic to innate enmity to God, that has subdued, oppressed, and plundered the earth so long, initial life has struggled for dominion; and while the duration of the contest evinces the energy of the antagonistic principles, victory will be finally achieved by initial life; and the greater, the fiercer and longer the conflict. Meantime every man has his trial in the conflict, and the wonder why it should continue so long ceases. In fact, so far as every man is concerned, it were all the same with him whether the contest began and closed with his day of grace. The rights, privileges, and benefits of trial are passed on from generation to generation, and the longer the contest the greater the number of candidates for participation in the final triumph. Man can engage in no other contest for the world's evangelization and eternal life.

"If man had not a social and economical tendency, a disposition to congregate and coöperate, to distribute possessions and offices among the members of the community, to make, obey, and enforce laws, the earth would in vain be ready to respond to the care of the husbandman. Must we not suppose that He who created the soil also inspired man with those social desires and feelings which produce cities and states, laws and institutions, arts and civilization?"†

Initial life upholds the world. As moral evil spontaneously tends to disorder and ruin—rapid, indiscriminate, and universal—how is it that the world endures so long, if its order and continuance, though often disturbed, depend not on initial life? Cousin states the fact, but not the principle, of the world's preservation.‡

* C. W. Elliot, in *The Century*, Vol. XXVIII., p. 207.

† Whewell: "Bridg. Treat.," p. 224.

‡ "For order rules in this world, since the world endures." ("The True, Beautiful, and Good," p. 292.)

The moral faculties—will, conscience, and the feelings—quicken by initial life, essentially relate to *duties*, and are the foundation in man of political science, including the nature of government, policy, laws. The constitution of human laws—civil, political, international—should conform to the constitution of man founded on initial grace; otherwise, society cannot be properly and wisely organized and governed. So family government should be in harmony with the correlative affections cohering in and springing from initial grace, and regulated and governed by the gospel.

Initial life is the ground of all benevolent associations *outside* the Church. On what principle in *unregenerate* man such societies are founded, organized, regulated, and flourish is a problem of profound inquiry, and admits of no satisfactory solution but on our theory of initial life implanted in every man; for benevolence is the spontaneous fruit of initial life, as malevolence is the spontaneous fruit of innate moral evil. The former is impellent and the latter is repellent to union, mutual aid, and the general good. So far, therefore, as truly benevolent societies exist outside regenerate humanity, they spring from and are founded on initial life. This explains the origin and utility of all the voluntary benevolent associations of unregenerate man in the world—such as temperance, humane, charitable, and educational—whose spirit and measures are for the private and public good. This also explains the sudden generous public sympathy excited for suffering caused by flood, fire, drought, or pestilence, in any part of the nation or the world. It also explains the humane laws and institutions of civil legislation now so prominent in Christendom. Undoubtedly this also explains to a vast extent the public morality of any age or people. Undeniably the general interest manifested in the support of the Sun-

day-school, Bible, tract, missionary, and Church extension measures is also referable, to a large extent, to this principle; and the support of the Christian ministry is to be included in this category. In a word, it is impossible to deny or to estimate the influence which this principle has had on internal and international law and intercourse and the promotion of the public good and Christianity in the world.

But observe—and it cannot be too carefully observed—that the motives of moral evil may control some in the support of these powerful auxiliaries of Christianity, and so pervert them from their legitimate end, as has often been done under the disguise of religion itself. And it is also of extreme importance to beware that the influence of initial life be not confounded with the deeper and wider effects of regenerative life; for there is a limit in the improvement and elevation of individual and collective man beyond which initial life cannot go, and which can be indefinitely extended only by regenerative life. And this truth is incontrovertible: As regenerative life has advanced in any age, initial life has been energetic and efficient in its blessed fruits. Indeed, it may be affirmed as a truth demonstrated by the history of the world that initial and regenerative life are reciprocal in their progress and practical energy, both blending in the highest good to man—the one preparatory, the other perfective. I claim initial life, and all its effects, as auxiliary to regenerative life, and demand of the moralist and the skeptic that they acknowledge the coalition; for they both—the one unconditionally and the other conditionally—proceed from Christ, who is the life and the light of the world in its full and whole career.

CHAPTER XI.

THE FOUNDATION OF PHILOSOPHY.

ALL sound philosophy germinates in initial life, and its true light, either direct or indirect (by tradition), is from the Bible. Take an example: the Pythagorean philosophy. Pythagoras was the first "to make metaphysics the basis of his doctrines—to speak of the gods not as being indifferent to, but as being interested in, the affairs of man; and exhorted his more intimate disciples to raise themselves as near as possible to the immortals, above the level of their fellow-creatures. The leading feature of his metaphysics was the harmony by which the world, as a whole and in its various parts, was kept together and preserved; but harmony itself grew out of number, the single and mighty principle of the universe—the number not only a human but a divine unity, breathing in the soul of man and in the petals of the flower, forever one, forever equal and steadfast."* And quoted by our author from Keble:

As little children lisp, and tell of heaven,
So thoughts beyond their thoughts to those high bards were given.

And from Cowper:

Men that, if now alive, would sit content
And humble learners of a Saviour's worth.

Who does not see in this remote antiquity the struggling of the energy and light of initial life?

Philosophy substantially estimate the greatness and grandeur of man, and infers the moral magnificence of his des-

* Eliot's "History of Roman Liberty," Vol I., pp. 358-360.

tiny, when by consciousness—the only solid foundation of moral science—it discovers the moral facts of human nature; but when philosophy is taught by revelation that initial life, a supernatural principle imparted immediately by God to every man, and tending spontaneously to God, is the spring of all the phenomena of moral good in man, the questions of man's obligation, immortality, and destiny are settled in the light of demonstration, and the problem of his destiny solved. The "element of the mysterious and infinite pervading the spirit of man, and influencing all its operations, which no analysis can enable us to comprehend,"* and which has heretofore baffled philosophy, is thus explained in the open light of revelation. The intuitions of the being of a God, moral obligation, the immortality and destiny of the soul, are stronger, more resplendent from initial life than all other intuitions of mind, except that of regenerative life, for which initial life, in its spontaneous and unresisted tendency, is the sure and august preparation.

Mental philosophy cannot be separated from theology without leaving what in man is moral and religious without notice and explanation. Philosophy is as vast as the human mind is vast, subjective and objective. Any system of mental philosophy, therefore, that excludes initial life and its sublime subjective and objective phenomena is so far defective. This is the defect—not altogether in principle and substance, as we shall see, but in definite recognition and expression of the whole philosophical world. Whatever of truth is found in any system is eternal; and eclecticism, which borrows and systematizes all truth in other systems, ancient and modern, and yet overlooks the original central and fundamental truth of initial life, is

*Jouffroy's "Introduction to Ethics." Translator's Preface, Vol. I., p. 9.

defective in whole what each is in part, and leaves the mind immovable at the very line which great thinkers have reached from the beginning, and beyond which none dared to pass and explore. Many of them caught glimpses of a flickering light beyond this dreaded line, but none owned the authority of that light, or followed its guidance. Most of great modern mental philosophers—especially German—are like the great ancient minds, searching after truth without the aid of divine revelation; the latter never had, the former decline, this aid. Both, therefore, necessarily fail in the search after final basal moral truth. And yet, I repeat, recent profound researches prove that initial life—the universal gift to man—was in principle at the foundation of ancient mythology and philosophy, their active, unexplained, and imperishable substance, and which will subsist in man to the end of time, sighing and waiting for divine explanation and guidance.

The argument in proof of this general statement is brief. It is initial life in the conscience that urges the soul to seek the right and avoid the wrong; it is initial life in the reason that enables it to weigh the value of motives according to the light it has; it is initial life in the affections that resists their evil impulses and allures to good; it is initial life in the will that disinclines it to evil and inclines it to good. Thus, initial life was at the foundation of the four principal ancient philosophies—the Socratic, that made conscience the sole moral guide; the Platonic, that made universal reason the sole guide; the Epicurean, that made pleasure the sole guide; and the Stoical, that made self-discipline, through inflexibility of will, the sole guide. The defect in these systems is found not only in the inadequacy of initial life to perfect man, but in the defective views and perversions of initial life itself contained in these systems. That the founders of these systems would have had clearer views

of this fundamental and universal principle, and gone beyond the limits of it, had they had the direct revelation of God, its author, there can be no doubt. It is worthy of profound notice, however, that they founded their systems upon a supernatural principle, derived from Christ, without knowing its origin and scope, and which, as a universal fact in man, they could not overlook or disregard. Probably no proof of the fact and power of initial life is more weighty and impressive than the origination of these four great ancient systems of moral philosophy from it.* Their founders all maintained that the soul inherently contained

*“These two philosophies [the Platonic and Aristotelian] have exerted more influence on the intellectual methods of men—taking in the whole time since their appearance—than all other systems combined. They certainly influenced the Greek mind and Grecian culture more than all other philosophical systems. They reappear in the Roman philosophy. Plato, Aristotle, and Cicero exerted more influence than all other philosophical minds united, on the greatest of the Christian fathers, on the greatest of the school-men, and on the theologians of the Reformation—Calvin and Melancthon. And if we look at European philosophy as it has been unfolded in England, Germany, and France, we shall perceive that all the modern theistic schools have discussed the standing problems of human reason in very much the same manner in which the reason of Plato and Aristotle discussed them twenty-two centuries ago. Bacon, Descartes, Leibnitz, and Kant, so far as the first principles of intellectual and moral philosophy are concerned, agree with their Grecian predecessors. A student who has mastered the two systems of the Academy and the Lyceum will find in modern philosophy (excepting the department of natural science) very little that is true that may not be found for substance and germinally in the Greek theism. Neither Platonism nor Aristotelianism is free from grave errors. Yet both of these systems, taken as a whole, were antagonistic to the atheism, the materialism, and even the polytheism of the pagan world. Both held the same general idea of the Deity as a moral governor, of moral law, and of the immutable reality of right and wrong.” (Shedd’s *Hist. of Ch. Doc.*, Vol. I., pp. 52–58.)

in it the germs of its own regeneration and perfection. These germs they discovered in the spontaneous stirrings of initial life, and derived all the truth they have in their systems from their conceptions of this principle. This principle is the *δαίμων* of Socrates, the *λόγος* of Plato,* the *τὸ θεῖον* of Aristotle, and the common fountain of all moral truth contained in the systems of philosophy among men. In a word, initial life is the common ground of all that is identical in pagan systems of philosophy, ethics, and religion with Christianity. They are all "like flames that seek the heavens" as they issue from initial life. To argue from natural religion against revealed religion is to place religion against itself, since initial life is the foundation of both.

The standing favorite sophism of infidel writers is, they ascribe initial life and its fruits to *nature* and not to Christ, and then place all that is good in all systems of morals against the corruptions of Christianity—that is, they place the fruits against the abuse of initial life—not seeing that so far as they vindicate what is good in other forms of religion and in nature they demonstrate the divine origin of Christianity. Take away the initial life of Christ, and you utterly extirpate all that is good in nature, and in any form

*Says Augustine: "In Cicero and Plato, and other such writers, I meet with many things acutely said, and things that awaken some fervor and desire, but in none of them do I find the words, 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.'" Augustine found the doctrine of the Logos in the Greek philosopher, but not that of the *incarnate* Logos—the doctrine that God is the light of the mind, enlightening every man that cometh into the world (John i. 9), but not that God in the flesh died for the ungodly. The Augustinian view of the origin and nature of sin is closely connected with the Platonic view of the nature and endowments of the human soul. The doctrine of innate ideas harmonizes with that of innate depravity. (Shedd's Hist. of Ch. Doc., Vol. I., pp. 68-70.)

of religion, ancient or modern. I claim, then, infidelity and even Satan himself, who uses this sophism, as witnesses for Christianity. Prove that initial life is not from Christ, or be witnesses for Christ. Disprove that morality is the fruit of initial life, or admit the morality of the Bible. Disprove the doctrine of initial life, and you subvert your own systems of morality and religion. You strike yourselves *dumb* as witnesses, philosophers, and logicians in the high court of reason.* I claim initial life as the common foundation of all the morality in creed, code, or practice in the world.

It is incontestable that many heathen philosophers, by moral discipline and cultivation, acquired perfect control over their depraved nature. As, for example, Socrates, whom a physiognomist pronounced in the presence of his pupils to be "the most gluttonous, drunken, brutal, and libidinous old man that he had ever met;" which opinion the pupils repelled with insults. Socrates interposed, and said: "The principles of the physiognomist's science may be very correct, for such I was, but I have conquered by my philoso-

* For example, Bob Ingersoll says: "The morality of the world is not distinctively Christian. Zoroaster, Gautama, Mohammed, Confucius, Christ, and in fact all founders of religions, have said to their disciples: You must not steal, you must not murder, you must not bear false witness, you must discharge all your obligations. Christianity is the ordinary moral code, plus the miraculous origin of Jesus Christ, his crucifixion, his resurrection, his ascension, the inspiration of the Bible, the doctrine of the atonement, and the necessity of belief. Buddhism is the ordinary moral code, plus the miraculous illumination of Buddha, the performance of certain ceremonies, a belief in a certain transmigration of the soul, and the final absorption by the infinite. The religion of Mohammed is the ordinary moral code, plus the belief that Mohammed was the prophet of God, in total abstinence from the use of intoxicating drinks, a harem for the faithful here and hereafter, ablution, prayers, alms, pilgrimages, and fasts." (*North American Review*, Nov., 1881, p. 508.)

phy? The principle of the Socratic philosophy was initial life; but Socrates knew not its origin.

Why have such men as Kant, Goethe, Schiller, Fichte, exerted an influence on the moral and literary culture of Europe next to that of the Reformation? How do you solve this problem? Take Kant's "Critical Philosophy," for example—the "greatest intellectual achievement" of his day, if not in any age—and the answer is easy. Kant derived his noble system of morality, elevated theology, and lofty conceptions of the dignity of man from his profound intuitions of initial life which he found in man—that is, Kant traced all that was lofty and pure in the sensibility, reason, and conscience of man to initial life as original and inherent in man, without knowing or acknowledging it as a supernatural or lost principle recovered. Hence, so far as his philosophy was founded on initial life, the great minds of Europe could not deny his sublime conclusions without denying themselves. But, fortunately for the European philosophic mind, where Kant ventured beyond the rigid limits of initial life, the higher orthodoxy of Protestantism included in regenerative life refuted his errors and subverted his philosophy. The solution is, all that is true and useful in the philosophic theories of the great of earth is traceable to initial and regenerative life, and all that is false and hurtful is traceable to the rejection or denial of these fundamental principles. Hold fast the truth; reject the error.

Is intellectual education *per se* elevating and purifying? No. Let it spring from motives of moral evil, or be un-mixed with initial and regenerating life, and it is *satanic*. The knowledge that develops desire, without the controlling power of initial life, only kindles hell-fire in man or angel. Man may reach the heights of intelligence to which Adam and the fallen angels soared only to descend the

deeper in moral degradation and wretchedness. You may have all the improvement of any age and all ages in learning and accomplishments, and yet be without religion; for religion is from above. Indeed, initial life itself may allure to the last limits of philosophy, science, and the arts, but can go no farther. It impels to, but enters not, the pure, high spiritual world beyond. All the wisdom, knowledge, virtue, and graces of initial life, without consecration to God, in the explanatory light of the gospel, will take fire and expire.* This topic shall be continued in the next chapter.

*"Call up history. She will tell you that before Christ came with his evangel of purity and freedom, the finer the culture the baser the character; that the untamed inhabitant of the old Hyrcanian Forest, and the Scythian and Slavonic tribes, who lived north of the Danube and the Rhine, destitute entirely of literary and artistic skill, were in morals far superior to the classic Greek and all-accomplished Roman. Call up experience. You have increased in knowledge; have you, *therefore*, increased in piety? You have acquired a keener æsthetic susceptibility; have you gotten with it a keener relish for the spiritually true? Your mind has been led out into higher and yet higher education; have you by its nurture been brought nearer to God? Science may lead us to the highest heights which her inductive philosophy has scaled; art may suspend before us her beautiful creations; nature may rouse a fine turbulence in heroic souls; the strength of the hills may nerve the patriot's arm, as the Swiss felt the inspiration of their mountains on the Mortgarten battlefield—but they cannot, any or all of them, instate a man in sovereignty over his mastering corruptions, or invest a race with moral purity and power." (Punshon's Sermons, pp. 342-344.)

CHAPTER XII.

INITIAL LIFE THE GROUND OF ETHICAL PHILOSOPHY.

THE subjective ground or origin of all moral principles is in initial life, and hence their supreme and unalterable obligation, especially of virtue or morality. Initial life from God has its own spontaneity in God—that is, its spontaneous tendency is to make man like God, according to the moral law which he has given to man, and which is a transcript or expression of his infinitely perfect self. Virtue or morality is conformity to moral law in character, motive, and practice; and hence by the aid and to the extent of initial life man may be virtuous or moral without regeneration.

Ethical philosophy, then, is founded on initial life. All the principles that constitute ethical systems, and, as it was supposed, were natural to man, are in fact inherent in initial life alone; and consequently, while profound men were detecting, analyzing, and combining the sentimental and moral elements in man, without knowing it they constructed systems on a basis God himself had laid in depraved humanity. It is true they discovered in man antagonism between moral good and moral evil, which indeed they could not fail to see, but regarded both as natural, thereby limiting the effects of the fall and dignifying the natural man to the extent they confounded him with the energy and efficiency of initial life. It is not surprising that ethical science is generally so true to initial life, for its spontaneous promptings are all conspicuous and impressive facts of consciousness; but it is surprising that these promptings should be ascribed to the spontaneity of the natural man. Great men

have thought and written without knowing the sanctity of the field they explored and described. Had they apprehended the central principle of duty in initial life in man, how many an error might they have avoided, how many a difficulty removed, how many moral problems solved, and what valuable contributions made to revealed religion in the elaborate systems which they have produced!

Every ethical philosopher, ancient and modern, formed his system on *that* manifestation of initial life which was most prominent to his observation. Thus Socrates comprehended all virtue under two heads: Temperance, or the duty which man owes to himself; and justice, or that which he owes to his fellow-man. True, the obligation to virtue he derived from the Supreme Being. Zeno, the stoic, and Seneca, of the stoical school, adopted the same views. Pythagoras enumerated four cardinal virtues—temperance, prudence, fortitude, and justice—which have since been called philosophical virtues. Hobbes placed the foundation of virtue in “political enactment,” Mandeville in the “love of praise,” Dr. S. Clarke in the “fitness of things,” Adam Smith in “sympathy for the human race,” Grotius and Puffendorf in “the duty of improvement,” Hume and Paley in “personal utility;” but Hutchinson, Cudworth, Butler, Reid, Stewart, and others, derive it from a moral sense, or *natural* impulse to do right implanted by our Creator. So much for the activity of initial life on conscience interpreted by feeble and fallible reason, and hence the errors and defects of all these theories. The Bible only, which is the infallible expression of the will of God, can correct these theories and complete the standard of moral obligation. But even the divine standard may be misconstrued and perverted, and hence the necessity of regenerating and sanctifying life to perfect the moral sense.

And here I meet an objection. It has been assumed that

reason and philosophy are sufficient to instruct man in duty. I reply:

1. The most powerful intellects of antiquity have acknowledged the incapacity of reason and the insufficiency of philosophy to instruct man in duty.

2. The revelation of God has exerted more moral influence on man than all the reasonings of philosophy.

3. The sublime truths which modern philosophers have ascribed to reason as the ground of duty have been borrowed from revelation without acknowledgment. As proof: The glimmering yet commanding rays scattered through the writings of Socrates, Plato, and Cicero were borrowed from traditionary revelation, and suggested the noble moral truths which they uttered; and hence, without the full and immediate light of revelation, modern rejecters of the Bible would have been no wiser than Socrates, Plato, Cicero, and other ancient philosophers.

4. It is one thing to perceive and feel the force of revelation as a sufficient standard of duty when presented, and another to originate a standard of duty by unaided reason. As the presence of natural objects becomes the occasion of perception, and without their presence perception would be impossible, so revelation, when presented, is recognized as the standard of duty; and without its presentation it would be impossible to originate a satisfactory ethical standard.

5. Many who profess to be governed by the truths and motives of revelation are yet ignorant of their whole duty—a *fortiori*, how could man have originated a perfect standard of duty by unaided reason?

6. If the motives of revelation, supreme as they are, yet fail to control the passions of men, how is it possible for unaided reason to originate stronger motives—stronger than the promises and warnings, the rewards and punishments

of the Bible—when God himself, in the nature of things, cannot do it?


7. But suppose some men by unaided reason could demonstrate to themselves the standard of duty; yet all men could not do this, though all men are obliged to be religious.

8. Besides, no one man would receive the demonstration of another as *his* standard of duty.

9. Moreover, the contradictory and discordant theories of ancient and modern moral philosophy are so glaring and absurd that a well-authenticated revelation would be absolutely necessary if none were already given by God.

10. But that which completely refutes the objection is, reason cannot resist the proofs of a divine standard of duty, much less be the standard itself. It has been assumed that reason is sufficient to decide, from the mere nature of the things recorded in the Bible, whether they are a revelation from God or not; and that what cannot be comprehended by reason is to be rejected as forged and spurious. First: If this assumption be admitted, the inspiration of the Scriptures must be rejected, and Christianity subverted. Second: Reason can never comprehend the spiritual nature of the subjects of revelation, since they have their own principle, though reason may comprehend the evidence of them, such as fulfilled prophecies, miracles, and internal and external proof. Such, for example, is the hidden relation between divine volition as cause and creation as effect that reason cannot discover the relation or detect the process in creation; yet the effect—creation—is a subject of open, rational comprehension, and the deduction of cause is irresistible. Third: Other faculties of mind are affected besides reason, as the heart, conscience, memory, and imagination, which are often the subjects of irresistible influence. Reason not only has nothing to do with

this influence, but it is often produced in spite of the strongest prejudices and opposition of reason, as in some overpowering prophecy or miracle or providence, which in a moment prostrates reason in speechless awe, and produces a conviction which the dogmatism and subtlety of reason and the hate and malice of the depraved heart can never divest of its force and authority. No arrogance of reason, no obstinacy of unbelief, no audacity of impiety, no energy of depravity, except that of unpardonable, ungovernable, satanic malignity, could resist the divinity of the evidence of the miracles wrought at the baptism, transfiguration, and resurrection of Christ, and by Christ himself during his ministry. Indeed, though men were destitute of every religious sentiment, and like devils daring and absolute in depravity, like them man would "believe and tremble." What man, however depraved or steeped in infidelity, skepticism, false philosophy, prejudice, malice, and malignity, as he stood by the grave of Lazarus and saw his dead form rise and come forth at the command of Christ, or by the sepulcher of Christ and saw the dazzling angel noiselessly descend and roll away the stone, and Christ come forth in divine majesty, and beheld his terrible glance, could have interposed his reason to resist or suppress his emotional nature? Reason is conquered, silenced, dazzled by the great facts of revelation as by the glare of lightnings round the ruins they produce. Speculative reason, analytical logical process, is impossible. The divine causes and supernatural effects cannot be explained on philosophical and scientific principles; and consequently as supernatural proof, external and internal, they must command the assent of reason. There is not one of the miracles which Christ wrought in open day and suddenly which would not have extorted from Strauss, Neander, Schleiermacher, Paulus, and other rationalists, the inquiry of the terrified jailer, "What



must I do to be saved?" or the exclamation of believing and joyful Thomas, "My Lord and my God!" Fourth: Such a principle of interpretation is the ground of boundless license to ignorance, policy, prejudice, bigotry, skepticism, and heresy. It arrays finite, fallible reason against infinite, infallible reason. It exalts the moral approval of man to the dignity of authoritative law. It substitutes reason for the authority of God. It makes us contradict ourselves; for there is no truth more resistless to reason than that God has absolute right to rule. In a word, it assumes that we have only to differ from God in moral judgment to abrogate his jurisdiction over us.


These two original principles of initial life and moral evil are so powerful and adverse that reconciliation between them is impossible. Hostility between them is inevitable in every age and region of the moral world. In the conflict between them has originated the diversity of moral and theological theories and systems from the beginning—often a theory containing elements derived from the good principle, but contaminated by impurities derived from the evil; as, for example, that *utility*, the prompting of *selfishness*, is the standard of duty. The profoundest intuitions of Socrates, the sublimest visions of Plato, the sternest precepts of Zeno, the purest conceptions of Epicurus, the wisest maxims of Aristotle, are indeed the inspirations of initial life, but so intermingled with the insidious suggestions of innate evil as to render the reconciliation of their theories *in whole* absolutely impossible. And so it will ever be till a perfect distinction be made between these two conflicting principles, their origin, nature, tendency, and limits. Confound nature with grace, and there will be no end to errors in moral philosophy and heresies in religion till time ends.

That what is commonly called natural goodness cannot

originate in nature is demonstrably proved by a single consideration. If nature can originate the least goodness, subjectively or objectively—that is, in germ or fruit—then man is not totally depraved, and so far does not need the grace of God. The theory of natural goodness cannot be maintained a moment without limiting the evil of sin to the extent natural goodness is assumed. If the least vital vestige of natural goodness was left by sin in Adam, then whatever his descent in moral evil, he yet retained some relic of his original goodness and perfection—a conclusion reason and revelation alike reject. The power to do good is not innate. On the contrary, without initial life the mind cannot do good, though it is still indestructible, as in the case of the fallen angels. They lost the power to do good, and yet retained the power to do wrong. As man now has the power to do good, we must either conclude that he did not wholly lose that power by the fall, or that it is imparted to him in the gift of initial life. In the former case the interdiction of certain death was falsified, which inference we instinctively reject; and therefore, as every man has the power to do good, initial life is imparted to him.

How else but on the spontaneous and perpetual antagonism of initial life to moral evil can be explained the long continuance of depraved man on earth? What other power but this, with the dim traditionary and fragmentary light of revelation, has upheld heathendom from the beginning till now? But for this spontaneous, divine energy in Christendom, the Bible would have been obliterated from the earth by innate enmity, and moral evil in man long ago consummated its spontaneous, lawless, resistless, frightful energy.

The condemnation the unregenerate pass on vice springs from initial life, such as "the meanness of dishonesty, the



villainy of falsehood, the despicable arts of calumny,"* etc. There is not a base character, deed, or motive mentioned in the Bible, or referred to in the annals of time, that man, under the lucid suggestions of initial life, does not condemn, though guilty of many of them himself.

* Chalmers.

CHAPTER XIII.

INITIAL LIFE THE SOURCE OF THE LOVE OF SCIENCE.

THE pure and disinterested love of science or knowledge, reduced to system, is a spontaneous fruit of initial life. In the love of science the design of God is foreshadowed. The important practical uses of science enter essentially into the foundation of society. The pure desire and pleasure of progressive knowledge elevate above low pursuits, refine the passions, strengthen reason, and allure to the discovery of general principles in nature, preparatory to explanation and confirmation by revelation. The department of God's works accessible to the mind through the senses, is one vast introductory system, properly interpreted, to religion. The sciences, though they have peculiar differences, all concentrate in unity; and in that unity the system of the physical universe, in all its amplitude and variety, indicates the grandeur and the greatness of the unoriginated Creator and Preserver. The infinite disparity between God and man is seen also not only in the calculation of time—"a thousand years to man being as one day to God"—but in the measure of distance, we measuring earth's surface under our feet by miles, yet lost in the idea that some fixed stars are so remote that centuries are required for their light to reach us. But sublimer still is the mental universe unveiled by mental science, in motion under free-will, and under the guidance of moral law. Thus science reveals all things resplendent with design, and transports us to the farthest limits of knowledge both of ourselves and God possible without revelation, and investing the Creator and ourselves

with a mystery of greatness and grandeur; and the greater the mystery, the greater the Creator and grander our destiny. But what is our wonder when this mystery is solved, as we find that initial life with infinite ease and at infinite cost has been imparted to helpless and bewildered man, by which he is not only set in motion and perpetually attracted toward God, but by the ineffable tenderness of that energy, if cultivated, he shall be ultimately transported to God? Such is the origin, tendency, import, and, if cultivated, the end, of initial life.

Yet science or knowledge gathered from the heights and collected from the depths of the universe is far below the summit on which Christianity reposes in eternal light, and is the fruitless struggle of initial life, unaided, to reach that pure spiritual elevation. Christianity, or the religion of the Bible, is antecedent to and ever in advance of science, which, as a dim and distant star, increases in distinctness, magnitude, and splendor, the more the mists around it are dispelled by the light of Christianity. Christianity can never fall behind science, any more than an effect can precede its cause. The highest abuse of science would be the repudiation of initial life, its origin, and the rejection of Christianity, its end.

Initial life is the active energy that sustains the mind in its profound, laborious, and persevering efforts in the sciences. The vast productions of observation, abstraction, analysis, synthesis, deduction, induction, arrangement, in all the sciences, are the achievements of the intellect strengthened by initial life. Hence its responsibility for the use of the intellect, whether good or bad. It is this divine fire that quickens reason, kindles the imagination, inflames the affections, and invigorates the will of all great minds in the pursuits of science, though the dictates of conscience be unheeded. The benefits of initial grace in science are achieved,

though the agent himself knows not, or disdains to acknowledge, the source of his strength.

The love of knowledge is evinced in the curiosity of early childhood. It is the spontaneous prompting of initial life in man, born in a world old as creation, that he should seek knowledge of the primeval homestead of his race, and extend his search in every direction in and beyond his birthplace, till he reaches the lofty summit, "where the whole mystery and magnificence of nature is submitted to his gaze."* This initial and inappasable thirst for knowledge of the invariable principles and physical wonders in the structure of the universe may allure genius into the enchanting and sublime regions of creative imagination, and the product, however splendid, is merely human; but when genius is attracted by a sublimer, because spiritual, enchantment along its native and divine path, it observes, combines, and constructs, by successive steps, the universe, just as the divine imagination originated it in its vastness, variety, harmony, and grandeur, relieved of that sense of loneliness, solitude, and orphanage that oppresses him who wanders at random and without a guide amid a wilderness of worlds, free in space without connecting principles, harmony, or design.† Adventures of genius into the enrapturing and alluring regions of speculation, in celestial and terrestrial physics, are the perversions of both initial and regenerative life.

But what is it man expects to obtain by the advancing

* Chalmers.

† "Even viewed in the light of a noble and engaging spectacle for the fancy to dwell upon, who would ever think of comparing with the system of Newton either that celestial machinery of Descartes, which was impelled by whirlpools of ether, or that still more cumbersome machinery of cycles and epicycles which was the progeny of a remoter age?" (Chalmers: *Treatises*, p. 354.)

disclosures of science? No flight in any direction in the universe can pass the veil that conceals the moral relations of man to the First Cause. It is vain to seek the origin of things in the operation of general laws; for it may be affirmed as true that general laws only indicate the operations of things created, and so excite directly the belief of a First Cause as infinitely wise, powerful, and good, but not one of these general physical laws, nor any combination of them, nor any deduction from them, discloses the moral relations referred to. The moral nature of man—moral good and evil, merit and demerit, virtue and vice—cannot be traced to the operation of physical laws or mechanical causation. No two things are more essentially different than mechanical and moral forces. The First Cause of both, it is true, is the same—sin excepted—but their nature, operations, and effects are essentially different. The creation of a world, therefore, would not necessarily involve along with it the creation of a single moral being, or the institution of a single moral law or force to govern it; nor would the annihilation of a world necessarily involve the destruction of a single moral being in it, or the abrogation or violation of a single moral law or force that had governed its inhabitants. We cannot infer from general natural laws what are the general moral laws that govern the moral universe. The source of knowledge of moral laws to man is *grace*, initial life originating all promptings of moral good, while the revelation of grace furnishes the true guide, and nature—though often false and delusive—now supplies analogies.

The absolute insufficiency of science to furnish the knowledge of moral laws suggests the necessity of immediate revelation. Range the physical universe in the abstraction of science, and you track everywhere the Creator by the footsteps he has left behind him, but nowhere discover the faintest vestige of the Redeemer. Midday fills the natural,

while midnight envelops the moral, universe. Ascend with the knowledge of the entire physical universe—were it possible to do so—to the First Cause, and you must ask that cause, What does it all mean? what use should you make of the vast knowledge beyond physical wants? The Eternal Word would answer, and ignorance would be frightful in proportion to the vastness of the knowledge till he answered. If the knowledge of moral law is deducible from nature, then immediate revelation was unnecessary. God does nothing that is unnecessary. It is impossible to assimilate mind and matter, natural and moral laws—the knowledge of matter with the knowledge of mind, and the knowledge of moral laws with the knowledge of mind. Moral laws reside in the Infinite, and can be known only as he reveals them. In this analysis, however, we are to distinguish between the original promptings of initial life and the moral laws revealed for their guidance. The promptings do not suggest the laws, but faint or falter while in ignorance, and acknowledge their authority when revealed. This discrimination demonstrates the necessity of immediate revelation, since the moral promptings of initial life needed explanation, which science could not furnish either directly or by analogies—that is, the argument for an immediate revelation is established on an immovable basis by the fact that an immediate revelation was necessary to unveil the moral design of the Infinite in the establishment of general laws in the system of the physical universe. When God made Adam and the angels, had he given to neither moral laws, their “first estates” would have been sublime mysteries, and their moral natures greater and grander mysteries still. But the interdicted tree in paradise explained every thing to Adam, and the angelic test, whatever it was, explained every thing to the angels.

There could be no real pleasure in surveying and sys-

tematizing the amplitude of creation—no admiration, no tender wonder, no deep longing, no instinctive belief of prospective ineffable harmony with it all—if initial life was not infused through the intellect, affections, and imagination. It were all a cheerless universe to a mind utterly spiritually insensible to objective beauty, greatness, and grandeur, as if man were already “banished from God and the glory of his power,” conscious that he had no interest beyond this fleeting and checkered world. Initial life spontaneously originates in man the unutterable conviction that he has an inherent and prospective share in all he sees and knows of God in his works, which cannot be the intuition of a nature left absolutely depraved, condemned, and abandoned of God. The reverse is the conviction of a nature essentially and wholly evil, as that of lost men and the fallen angels. But I repeat—and it cannot be repeated too often—this blissful intuition is no relic of Adamic perfection, but the immediate aspiration of initial life imparted to every man, and glows in every man till initial life is extinguished.

Initial life is the principle of adaptation in fallen man to external nature. Before it was imparted to offending, fallen Adam, paradise was a hell to him, and he fled to its deepest shade. Without this principle, uncontrollable antagonism would exist between man and this earth, and the earth would be useless and untenable, as we may imagine it was at the era of the deluge. The Adamic curse doubtless damaged the earth inconceivably, and here it is in partial, mournful ruins around us. Initial life adapts man to what the earth now is. Thus the whole system of moral and social government is adjusted and established on earth. With elevating initial life, the earth is a vast system of endless and wonderful adaptations. Into this adjustment natural theology strikes its deepest roots, and from

the seeds of initial life gathers its richest harvests. And so without initial life man would instinctively recoil from the grandeur and greatness of the physical universe.

Go where the skeptic will in his solitary and desolate retreats—whether among the fossiliferous fragments of primeval chaos, or the dim vestiges and nebulae in remotest visible creation, or the melancholy ruins of his own mental constitution, or the wrecks and monuments of human folly, or beyond all these among the phantoms of the dead past and the shadowy visions of eternity—he feels everywhere that he is a captive to an irresistible spell, bound by invisible fetters he cannot break, and must continue fettered and helpless forever, unless a hand stronger than human or angelic extend to him deliverance.

It is a wonderful and incontestable fact that as great and original minds have been governed by the pure inspiration of initial life, undiverted by the prejudices of innate enmity to God, their discoveries have advanced philosophy, science, civilization, and human happiness. Another fact as incontestable is, whatever of real and permanent value is found in the writings of infidel and skeptical writers, in any department of philosophy, science, art, literature, ethics, or politics, it is in harmony with the nature and prompting of initial life. And another fact as incontestable and instructive as the two preceding is, whenever any disclosures of science or archæology have been compared with revelation, so far from disproving, they have confirmed, revelation—thereby demonstrating the harmony between initial life and revelation, and thus often extorting from skepticism itself testimony in proof of revelation and our holy religion. On the other hand, not a theory in ancient or modern times, to the extent it has proved detrimental to human progress and happiness, and so has been abandoned, but it may be proved to have been in conflict with the principle of initial life

and the doctrines of revelation—thus evincing that in initial life and revelation man has safeguards against universal degeneration and corruption. What stronger proof of revelation can we have than that its enemies cannot deny its truths without denying themselves?

As this principle springs from the deepest depths of being, thought, and consciousness, and is more permanent than the foundations of the earth, and is connected with the subtlest problems of philosophy and religion, I boldly declare, Till this principle is clearly discerned and acted on the metaphysical and moral sciences will never attain perfection; and I as boldly declare, As these sciences deviate from this principle they will be defective and decay, however they may flourish for a season. Opinions change, but this basal principle never. I have said there are certain facts of immediate consciousness which are more certain than the deductions of reason, which are incapable of analysis, which no theory can deny or disprove, which are perceived and held as indubitable and indispensable to the constitution of mind, and which are inexplicable without the aid of revelation—and initial life is one of them, and the grandest of them.*

* "There is a science which treats of and practically addresses the primary unmodified forces and energies of man—the mysterious springs of love and fear and wonder, of enthusiasm, poetry, religion—all of which have a truly vital and *infinite* character." (*Edinburgh Review*, June, 1829.)

CHAPTER XIV.

INITIAL LIFE THE SOURCE OF THE LOVE OF THE BEAUTIFUL.

THE appreciation of the beautiful has its origin in initial life, the subjective in man corresponding to the objective in God's works, which are the representations of unoriginated and eternal beauty in God. Beauty consists of proportion, or harmony. The spontaneous prompting of initial life is to unity—unity in endless variety of forms, forces, motions in nature. Initial life is also the spring of appreciation of moral beauty, as here also it prompts to moral harmony and unity. It is to initial life that truly heroic, virtuous, benevolent, and pious actions are attractive, since they harmonize with our intuitive idea of God. The original harmony of nature, as well as the original harmony of man, was so impaired and deranged by the violence of moral evil that man can now combine only a few of the scattered elements of beauty into proportion, according as he cultivates the promptings of initial life. The spontaneous tendency of this divine principle is to gather and restore these elements to their original proportion. Not only earth but space is filled with these scattered elements. The philosophic and contemplative mind of Plato discovered beauty in proportion, Pythagoras heard the music of the spheres, and mathematical and scientific research shows that harmony pervades all nature. We instinctively anticipate the discovery of beauty everywhere in nature, and the restoration of nature to that beauty which God pronounced "good, very good." One of the liveliest emotions of initial life, in meditating profoundly on the heavens, is

excited by the spontaneous belief that the system of the universe, in its utmost amplitude and variety, is radiant with divine beauty and perfections; and the heaven of heavens is supposed to be supremely beautiful, not only because in itself it is the exquisite workmanship of the Divine Mind, but specially because within it is God, who is the assemblage and the standard of all perfection and beauty, and with and around him that countless assembly of perfect holiness, innocence, and love. Moral evil could never originate, cultivate, or indulge in the appreciation and aspiration of the beautiful.

McCosh caught a glimpse of the truth in his conjectures. "It is possible," says he, "that so far as there are eternal principles lying at the basis of certain forms of beauty, they may be only modifications of the eternal principles of truth." Again: "The question is started, 'May not the principles which underlie these forms of beauty be modifications of the eternal principles of right and wrong?'"* Whewell comes nearer the truth: "The sense of beauty, the love of art, and the pleasure arising from the contemplation of nature, are all dependent on the eye. The sense of beauty both animates and refines the domestic tendencies; the love of art is a powerful instrument for raising man above the mere cravings and satisfactions of his animal nature; the expansion of the mind which arises in us at the sight of the starry sky, the cloud-capped mountain, the boundless ocean, seems intended to direct our thoughts, by an impressive though an indefinite feeling, to the Infinite Author of all."†

How is it that unregenerate poetic genius—Byron, for instance, in "Manfred" and "Childe Harold"—now displays a spirit almost fiendish, and now—in "Parisina" and also in

* "Intuitions of Mind Inductively Investigated," p. 290. † *Bridg. Treatises*, p. 222.

“Manfred”—a sense of beauty almost angelic? Why is unregenerate genius seen now sinking in melancholy, misery, distraction, desolation, and despair, and now soaring out of universal ruins toward the regions of a blissful immortality? How can you explain these sublime phenomena except on the theory of conflict of inward initial life and death, the former in its impulse to some final good and the latter to some final evil? O yes, the æsthetical emotions of initial life—especially in poetry in its highest strains of sweetness and melody, and its sublimest creations of imagination—may lead or allure to regenerative life. O there is an ecstasy in æsthetical beauty which cultivated genius always feels suggestive of and impulsive to a peace and bliss nature and art can never impart!

The love of the beautiful, then, like every other sentiment of initial life, excites only to purify, elevate, quicken, and allure the soul to God as he is seen reflected in the beauty of the mental and material universe; as he everywhere expresses how he thought and loved before he created any thing, and still thinks and loves, and will forever think and love.

The sublime is a flash of initial life beyond the beautiful, beyond the limit of the senses, of reflection, of the imagination, mingling with the sadness of ignorance; as, the vision of the vast sea, or the magnitude of the earth, or the amplitude of the heavens from the summit of a lofty mountain, or the lightning up and down the black cloud. In all these there is a sort of infinity, immensity, boundlessness connected with things we know to be finite, and so far the sentiment of the sublime is awakened. At the limit of the senses and intelligence, where the sublime begins, the sublime becomes intensely beautiful; and so on up the gradations of beauty in mind and matter to God, eternally the beautiful, eternally the sublime, because the infinite. Without initial life

man would see objects as they are with a cold and passionless intelligence, or with a repugnance to all that is beautiful and sublime in the universe and in God.* Little did Winckelmann, in his celebrated description of the splendid beauty of Apollo Belvedere, and Cousin, who with admiration quotes the description, think they were captivated by the creative genius of initial life.†

The spontaneous love of the beautiful reaches its realization only in spiritual beauty—the “beauty of holiness”—and its final ideal is found only in God.‡ Spiritual beauty expands into spiritual admiration, sublimity, enthusiasm, ecstasy. Who has not been entranced by the grandeur of the good man’s heroic volitions and deeds in life and the intense beauty of his face in death? The transition from the beautiful in the finite and created to the beautiful in the Infinite and uncreated is one of the intuitions of initial life. What must be the beauty of the Infinite, who is now enshrined in the physical, intellectual, and spiritual beauties of his universe! In him affection, conscience, reason, imagination, hope, see beauty in its infinite perfection. The sweetest bloom of initial life is the admiration, and the richest flower of regenerative life is the love, of the divine beauty. God is robed in the sublime mystery of beauty, a mystery that is the solution of all other mysteries of beauty—the “Fairest,” and yet the author of every thing else that is beautiful. David struck no higher note than this: “I shall be satisfied when I awake with thy likeness;” and

* “Take away sentiment [initial life] and all else is inanimate. Let it manifest itself, and every thing receives warmth, color, and life.” (Cousin: “The True, Beautiful, and Good,” p. 135.)

† Ibid., pp. 145–147.

‡ “But above real beauty is ideal beauty. Its last termination is in the Infinite—that is to say, in God; or, to speak more correctly, the true and absolute ideal is nothing else than God himself.” (Ibid., p. 149.)

John soared no higher than this: "We shall see him as he is, and shall be like him."

But the sentiment of physical, intellectual, and moral beauty originating in initial life is not to be confounded with the higher sentiment of spiritual beauty, which originates in regenerative life. Regeneration is not the effect of art any more than initial life is the effect of art. The artist, so far as he is animated by initial life, may purify, improve, and elevate man, but can never change his moral nature; may excite to religious attainments, but can never inspire religion itself. So far art is an ally to religion furnished by initial life, and founded independently on initial life. By the link of initial life it is associated with religion in the improvement of man; but it springs only from initial life. But in the region of spiritual beauty art is powerless.* It can never, by "figure, song, or word," represent

*Cousin admirably and eloquently expresses the effects of art, and while he omits all notice of its original or subjective principle in man, he does, be it observed, substantially maintain our doctrine of initial life. "Let us be thoroughly penetrated with the thought that art is also to itself a kind of religion. *God manifests himself to us by the idea of the true, by the idea of the good, by the idea of the beautiful.* Each one of them *leads to God because it comes from him.* True beauty is ideal beauty, and ideal beauty is a reflection of the Infinite. So, independently of all official alliance with religion and morals, art is by itself essentially religious and moral; for, far from wanting its own law, its own genius, it everywhere expresses in its works eternal beauty. Bound on all sides to matter by inflexible laws, working upon inanimate stone, upon uncertain and fugitive sounds, upon words of limited and finite signification, art communicates to them, with the precise form that is addressed to such or such a sense, a mysterious character that is addressed to the imagination and the soul, takes them away from reality, and bears them sweetly or violently into unknown regions. Every work of art, whatever may be its form—small or great, figured, sung, or uttered—every work of art truly beautiful or sublime, throws the soul

the "love, joy, and peace" of religion, though it may excite and intensify the aspiration for these celestial graces.

It is extremely worthy of observation that while the beautiful consists in unity and variety, all kinds of beauty, however dissimilar, in all nature and in all the arts, may be reduced to moral beauty only short of spiritual beauty. What is this but the legitimate and obvious end of initial life? No analysis, no reasoning, no hypothesis can trace the sentiment of the beautiful as an effect to the principle of moral evil as the cause. The sentiment and this cause can never be reconciled. The spontaneity of moral evil as a cause is to disfigure and obliterate from the natural and moral universe all that is beautiful. And when it is considered that all men spontaneously seek and are satisfied only with moral beauty, it can be no longer doubted that the spontaneity for the beautiful proceeds from that other principle—initial life—as cause; that the pursuit of the beautiful in nature and art originates in the same principle that appreciates the beautiful.

It is sad to see how the sentiment of the beautiful has been overlooked and neglected by philosophers in almost every age. "It was the eighteenth century that introduced, or rather brought back into philosophy, investigations on the beautiful and art so familiar to Plato and Aristotle, but which scholasticism had not attained, to which our great philosophy of the seventeenth century had remained almost a stranger. Locke and Condillac did not leave a chapter, not even a single page, on the beautiful. Their followers treated

into a gentle or severe reverie that elevates it toward the Infinite. The Infinite is the common limit after which the soul aspires upon the wings of the imagination as well as reason—by the route of the sublime and beautiful as well as by that of the true and good. The emotion that the beautiful produces turns the soul from this world. It is the beneficent emotion that art produces for humanity." ("The True, Beautiful, and Good," p. 164.)

beauty with the same disdain. Not knowing very well how to explain it in their system, they found it more convenient not to perceive it at all. It was worthy of the Scotch school and Kant to give a place to the beautiful in their doctrine. They conceived it in the soul and in nature; but they did not even touch the difficult question of the reproduction of the beautiful by the genius of man."* And Cousin, in "trying to embrace the great subject in its whole extent," which he does, falls into the common error of confounding the love of the beautiful with the original prompting of the natural man.

A problem solved. Initial life and eternal nature are both the work of God, and hence the harmony between the two—the former constituting man capable of seeing and appreciating the beauty and sublimity of the latter. Therefore it is that some of the finest poetry is the production of unregenerate man. As Adam in innocence and perfection surveyed and admired the beauty and grandeur of the encircling universe, so fallen man, partially reënnated by initial life, enters his sphere of material creation, reënnated with the sense of appreciating the tender impressions and expressions of divinity on every hand. Why some artists of splendid achievements, in all departments of taste, should be men of corrupt principles and profligate habits is thus explained. "Emotions of taste may be vivid and powerful, while our principles of morality are so weak as to have no ascendant or governing influence over our conduct."† Why? The only philosophic answer is, Though the soul may be in moral ruins, it yet has, in inhering initial grace, the capacity for the beautiful and grand in nature. Take some quotations:

"Poetic beauty, in its pure essence, is not—as by all our

* Cousin: "The True, Beautiful, and Good," pp. 124, 125. † Chalmers: *Bridg. Treatises*, p. 270.

theories, from Hume's to Alison's—derived from any thing external or of merely intellectual origin, nor from association, nor from natural love, but is *underived* from such sources. It dwells and is born in the inmost spirit of man, united to all love of virtue, to all true belief in God; or, rather, it is one with this love and this belief, another phase of the same highest principle in the mysterious infinitude of the human soul. To apprehend this beauty of poetry in its full and purest brightness is not easy, but difficult; thousands on thousands eagerly read poems, and attain not the smallest taste; yet to all uncorrupted hearts some effulgences of this heavenly glory are here and there revealed; and to apprehend it clearly and wholly, to acquire and maintain a sense and heart that sees and worships it, is the last perfection of all human culture.”*

Hear Schiller, referring to the artist in any of the arts:

“Beyond all time, from the absolute unchanging unity of his own nature, here, from the pure ether of his spiritual essence, flows down the fountain of beauty, uncontaminated by the pollutions of ages and generations, which roll to and fro in their turbid vortex far beneath it. Man has lost his dignity, but art has saved it, and preserved it for him in expressive marbles.”†

From this principle—initial life—sprung Fichte's “Divine Idea” pervading the visible universe, “which visible universe is but its symbol and sensible manifestation;” and he says: “Any man to teach others must first have possessed himself of this divine idea, or at least be with his whole heart and his whole soul striving after it, the essence of which is the same in all.”‡ Ah! had Fichte recognized this divine and universal principle, and the higher principle of regenerative life, from what deadly errors in his sublime philosophy would he have escaped! “The detached

* *Edinburgh Review*, Vol. XLVI., October, 1827. † Ibid. ‡ Ibid.

sparkles of light already springing forth on him from all sides, and disclosing a higher world before him," would have "united them into the invisible whole" which he sought.

"Glances we do seem to find of that ethereal glory [of initial life] which looks on us in its full brightness from the 'Transfiguration' of Raphael, from the 'Tempest' of Shakespeare, and in broken but purest and still heart-piercing beams, struggling through the gloom of long ages, from the tragedies of Sophocles and the weather-worn sculptures of the Parthenon. This [initial life] is that heavenly spirit which, best seen in the ærial embodiment of poetry, but likewise spreading over all the thoughts and actions of an age, has given us Surreys, Sydneys, Raleighs in court and camp, Cecils in policy, Hookers in divinity, Bacons in philosophy, and Shakespeares and Spensers in song."*

O in the loftiest, purest inspirations of initial life in poetry there are tones of the old melody of the holy angels, and echoes from a higher temple in which we are yet to worship!

Again: "Whence comes that empyrean fire which irradiates their [poets'] whole being, and pierces—at least in starry gleams—like a divine thing, into their hearts? Shakespeare and Homer no doubt occupy alone the loftiest station in the poetical Olympus; but there is space in it for all true singers out of every age and clime. Ferdusi and the principal mythologists of Hindostan live in brotherly union with the troubadours and ancient story-tellers of the West. The wayward mystic gloom of Calderon, the lurid fire of Dante, the auroral light of Tasso, the clear, icy glitter of Racine, are all acknowledged and revered, that no spark of inspiration, no tone of mental music, might remain unrecognized."†

Thus the extraordinary power which such minds as Rous-

**Edinburgh Review.* † *Ibid.*

seau, Bolingbroke, Voltaire, Gibbon, Byron, and Goethe have had over men is explained. Men of intense conception and sensibility, their true resplendence emanated from initial life commingled with the baleful splendor of moral evil constitutional in them. They have thus vividly disclosed themselves in the mingled character of good and evil. The only charm of their works is that of initial life, and a spell of sympathy melts us into pity for their inconsolable wretchedness as they retire into a melancholy solitude, leaving us gazing in sadness on the bloom and beauty and inhaling the fragrance which their genius created; for they drew their tender and noble inspirations from the spirit of initial life, which found a response in the great heart of humanity, in spite of itself; all else is the turbulence of irresistible passion which innate evil excites, and which has its own import and reaction in the unutterable and intolerable agonies of brilliant and skeptical genius. Take out of the writings of skeptical genius the creations of initial life, and nothing is left but the frightful desolations of evil, over which remorse presides supreme. The tormenting disquietude of Byron is represented in "Manfred;" of Goethe in the mysterious "Faust;" of Schiller in "Wallenstein;" of Poe in "The Raven"—in which representations of discontent we see no philosophy but that of moral evil, and no religion but the confused and scattered splendors of genius in mournful ruins, and the recoil from mortality in the language of despair. Free and unconfined, they range the regions of nature, the amplitude of art, and the history of a by-gone world, like the fallen angels, with this difference: rather as exiles from earth than from heaven. Fortunately for our race, however, it can intuitively distinguish in the most resplendent genius the pure and lasting luster of initial life, and the dark and indelible hues of moral evil, and so extract the poison from the purity in the compound.

Separate from the creations of corrupt and skeptical genius all their delineations of tenderness, generosity, faith, virtue, honor, dignity, sublimity, and beauty, and humanity instinctively revolts against all that remains as deadly evil. Let this analysis be made, and I have no fear of wayward genius. Its charms will be its antidote, its attractions its refutation, and its triumphs its overthrow.

But skepticism may be driven from its last retreat. It has appealed to literature as a substitute for religion. Strike the principle and fruits of initial life from the literature of all nations, ancient and modern—obliterate, for example, the recognition of this principle from the works of Homer, Euripides, Virgil, Dante, Shakespeare, and Milton, who were not skeptics—and what would be left to animate and ennoble human nature? Let skepticism acknowledge the fraud of decorating literature with what is derived from the initial principle of religion, and the literature of earth will not retain a beauty, charm, or attraction, but be the literature of a lost race, if any can imagine what that would be. Hear the wail of Byron, in which the “curling clouds beneath” him have turned to terrors:

Like foam from the roused ocean of deep hell,
Whose every wave breaks on a living shore,
Heaped with the damned like pebbles.*

Hear him again: to him existence is

One desert,
Barren and cold, on which the wild waves break,
But nothing rests save carcasses and wrecks,
Rocks and the salt surf-weeds of bitterness.†

Such wails of woe by wayward genius are wafted on all the winds of heaven.

But skepticism may be driven from the earth. Confine

* “Manfred.” † Ibid.

not the obliteration of initial life to literature; utterly extirpate it from humanity, and leave not a vestige of its expressions and inscriptions on the monuments and records of time; erase from antiquity every recognition of a presiding Deity; abolish the eternal distinction between right and wrong, and repeal all the laws—civil, social, and moral—founded on the distinction; divest legislation and jurisprudence of every element and enactment of moral principle; expunge from history every page and word expressive of noble sentiment, passion, or deed, and commemorative of virtue, honor, philanthropy, and patriotism; strike from philosophy every principle, law, and maxim of morality and religion; exclude from science its utility and its intimations of eternal destiny; banish from the arts eternal beauty; blot out from society all its fundamental laws of rights and privileges, and its wholesome institutions, manners, customs, and systems of education, by which it is improved and perpetuated; and stop not yet: erase from the Athenian altar the inscription, "To the Unknown God," and from every heathen temple, shrine, and ceremony every intimation of a God; obliterate from the grave-yard every epitaph borrowed from the Bible; cover Christendom with demolished churches; abolish the Christian ministry and sacraments; repeal Christianity; disband the Church; cancel the Sabbath-day; burn the Bible; banish God from the languages, thoughts, hearts, hopes, fears, and motives of humanity, and let us have a God-abandoned world; let it be so—and it would be so if initial life were withdrawn from man—and the skeptic would be the first to fly from earth as from another hell. And whither would he fly? Are you appalled?

CHAPTER XV.

INITIAL LIFE THE SOURCE OF THE LOVE OF MUSIC.

THE love of music is elemental in initial life, and has its origin in the unoriginated and essential love of music in the Divine mind. Like all other simple mental states it is *a priori*, and hence incapable of analysis. It is adapted to man's social nature, and so is invested with a tenderness *prophetic* of some corresponding social end in man's future being. Its office seems to be analogous to that of conscience. As conscience is a faculty that takes hold of the moral issue of things, however remote, so the love of music is an affection that anticipates some issue of the highest social excellence. As conscience, with inflexible authority, enjoins obedience to infinite holiness, so the love of music attracts the soul most tenderly toward the charms of infinite goodness and love. Both aspire to communion with the Infinite—the one in obedience, the other in praise.

Music is the uninterpreted voice of sympathy, faith, hope, and love, and all the deep and strong and tender emotions of human nature—the *language of the soul*—a message assuring that man is not wholly abandoned in his exile, and tenderly inviting him to the spiritual harmonies of a higher and more congenial existence. The profoundest and tenderest emotions of the heart cannot be expressed in verbal utterance. It is the music that accompanies the smoothness of versification that alone can delineate and express these emotions. A single *heart-toned* note of melody is sufficient sometimes to excite an intense expectancy which the unsung verse, or the purest rhetoric, or the most graphic painting, or the most exact symbol could neither define nor awaken: a

love, emotion, power—call it what you will—which no language can describe.

The soft western breeze, the murmuring south wind, the melody of the mountain zephyr, the music of crystal brooks, the tender sighing of vernal blossoms or forest foliage in summer sunshine or shade, the dirge of autumnal winds, the concert of birds that greet the opening or chant to repose the closing day, the majestic *cohonk* of the passenger-birds aloft in the blue ether, heard a moment and then hushed forever, the wild wail of the storm, the thunder of the cataract, the roar of ocean waves, and the symphony of the spheres compose the far wandering and ever varied anthem of nature; and what thoughts of tenderness, purity, sublimity, majesty, and perfection are awakened while we listen! Yet we anticipate some rich cadence, some final strain, corresponding to the soul's relish for music. And so the tones of the bugle floating on the fragrant breath of the morning or the tranquil air of evening, the notes of the lute and flute, the strains of the parlor and sanctuary, the minstrelsy of friendship, love, and patriotism, and even the simple song of the passer-by, are no sooner heard than spontaneously the soul responds, and soars amid the melody to some unknown and happy world, for which it has a divine predilection.

Of all sensible things, it seems music approaches nearest our spiritual nature. It is heard as the language of spirit. In the oppression of grief, in the disquietude of conviction, in the anguish of repentance, in the perplexity of doubt, in the struggles of faith, in the conflicts of life, in the agonies of death, in the solemnities of the grave, it soothes and refreshes by its sacred tones and measures. A national air rouses a nation to arms. Every affection and sentiment, active and passive, has its song. Mythology pays its tribute to the power of music in strains classic and romantic.

On the lyre given him by Mercury, Orpheus, in search of his beloved Eurydice, goes singing through the realms of hades. The impetuous rivers cease to flow, the sweetest songsters hush their strains to listen to his; the wildest animals become gentle; the mountains and rocks and groves dance around; the wheel of Ixion ceases to revolve; the stone of Sisyphus stands still; Tantalus forgets his thirst; the vulture ceases to prey on the vitals of Prometheus; Cerberus, the triple-headed watch-dog, forgets to growl; the Furies smile, and their snaky locks uncurl; Pluto and his queen are charmed; and the entranced Eurydice, drawn by the music of his "golden shell," follows her sweet musician's footsteps. The anthems of Zion cheered the hosts of Israel in their wanderings in the wilderness. The tones of the tabret and cymbal and harp, that resounded in their Sabbath devotions and jubilees and anniversaries and temple services, yet linger among the ruins and desolations of Jerusalem. The musical whisper of evangelical love, softer and sweeter than the tenderest tone of a seraph's lyre, first heard breathed among the dwellings of the poor in Judea or at midnight in the solitude of the prison, murmured on in growing strength till it reached the palace of the Cæsars. The first song of redemption, sung by Jesus and his bosom friends, nearly nineteen centuries ago in an upper chamber in Jerusalem, then so low as to be unheard but by listening angels, has become the mighty chorus of earth and heaven.

We sigh for the songs and the hymns which the brave martyrs sung in chains and prisons and fires, at the stake and on the wheel. We love the songs and the birthday verses which our mothers sung in the nursery, and the songs they sung at the family altar. We love the songs that animated us in temptation, persecution, and bereavement. We love the sublime songs that prospectively celebrate the resurrection, the judgment, the downfall of the

universe, the coronation of the saints, and their ascension and enthronement in eternal life. It is logical to suppose that when the most fervid emotions of the holy universe shall be attuned to celestial lyrical measures in the upper temple, the beatified mind, in the consummation of the redemptive principle, will feel a *new* energy awakened in the exercise of all its powers. We are now cultivating the heart for those higher associations, in which the *songs of the affections* shall mingle with the voice of Jesus and the melody of angels, and the shout of the hundred and forty-four thousand before the throne. Music of heaven!

Bright seraphim, in burning row,
The loud, uplifted angel-trumpets blow;
And the cherubic hosts, in thousand choirs,
Touch their immortal harps of golden wires
With those just spirits that wear victorious palms,
Hymns devout and holy psalms
Sing everlastingly.

And all who join in that song will be more endeared to each other, and all to God more by it, than if man or angel had been destitute of the love of music, and music had been a stranger to heaven.

“Our knowledge of delight afforded by earthly music may enable us to form a conception of the higher degree in heaven—at least an approximation to the reality. The most glorious bursts of harmony that ever thrilled and quivered through the brain of Handel, the pealing triumphs of ‘Halleluia Chorus,’ the glowing snatches of Mozart, the gorgeous sonatas of Beethoven, the almost speaking melodies of Mendelssohn, and all the exquisite conceptions of the most gifted masters, may be only faint and far-off echoes of the grander music above; yet as echoes they bring down something of that music to the conceptions of men on earth, and make us yearn and bend before the thought, ‘If these

be the echoes, what must the reality be?"* Again: "It is without contradiction the most penetrating, the profoundest, the most intimate art. There is, physically and morally, between a sound and the soul a marvelous relation. It seems as though the soul were an echo in which the sound takes a new power. Give some notes to Pergolese—give him especially some pure and sweet voices—and he returns a celestial charm, bears you away into infinite spaces, plunges you into ineffable reveries. Its peculiar charm is to elevate the soul toward the Infinite. It is therefore naturally allied to religion, especially to that religion of the Infinite which is at the same time the religion of the heart. It excels in transporting to the feet of Eternal Mercy the soul trembling on the wings of repentance, hope, and love."†

Every noble affection, sentiment, and emotion in unregenerate man, I repeat, has its origin in initial life, and its corresponding expression in music. But sacred music has its origin in a higher principle—that of regenerative life; and this teaches us an extremely important lesson. Reduce the sacred poetry and song of the present day to their elements, and objection to much of both is profound, leaving little of either worthy of use or preservation.

1. Much of both has the element of patriotism, and nothing more; and the fervid emotion of patriotism is confounded with that of pure spirituality. Hence I discard "Hold the Fort," and all of that class.

2. Much more has the elements of sentiment, and nothing more; and the tender emotions of sentiment are confounded with those of pure spirituality. This strikes out a large amount of modern poetry and song.

3. Much more still has the æsthetic element, and nothing more; and the pleasure of taste is confounded with that of

*Anonymous. †Cousin: "The True, Beautiful, and Good," pp. 173, 174.

pure spirituality. This makes sad havoc with the mere scientific harmonies of our choirs, concerts, and congregations, however sublime, sweet, and inspiring the strains.

4. Much more, still, has just enough of spiritual truth and music to allure and beguile sensibility; for example, "Nearer, my God, to Thee," the music of which throughout is spiritual and inspiring, has no truth in it corresponding to the music or animating to spirituality except this very repetition. The soul rises and falls, cools and warms, as you approach and leave this repetition, which indeed is the eternal aspiration of saints and angels. This repetition saves this popular hymn. All else is "stony" indeed.

5. And much more still has not even an element of patriotic, sentimental, æsthetical, spiritual, or any other emotion deserving the name of poetry or expression in music—*peur-ile*, insipid, worthless.

6. To sustain a superficial and vitiated spiritual taste, endless novelty is required—hence the flood of fleeting music deluging the Church and Sunday-schools; hence, too, the feeble conversion—if it be conversion—now so general, is ascribable chiefly to the shallow poetry, ephemeral music, defective truth, and volatile emotion of the day. And, in my judgment at least, much of the poetry and song in popular use in American Methodism is in fact in violation—not intended—of one of our General Rules: "The singing those songs which do not tend to the knowledge or love of God." What would John and Charles Wesley leave of the sacred poetry and music of Southern Methodism if they could come to the aid of our Summers in this matter?

These objections are founded on the essential difference between patriotic, sentimental, and æsthetic emotions and pure spiritual emotions. The former originate in, and rise no higher than, initial life, which is a common source of poetry and music to unregenerate man; the latter only in

regenerating grace. The objective of the former is short of God, and hence the emotion excited is superficial, transient, defective; the objective of the latter is exclusively in God, and hence the emotion excited is acceptable to God and useful to the Church. If we are to be governed by exact science in the art of sacred music, then I make this inexorable issue: Either science or spirituality must originate the music. But science cannot originate spirituality, and therefore cannot originate spiritual music, which is the expression of spirituality. Sacred music is the effect, not the cause, of spirituality. How, then, can science originate music expressive of spiritual emotions of which it is absolutely ignorant? What then? Sacred music, even in its highest perfection, must be composed on the basis of spirituality, and consequently all music outside spirituality is unsuitable to divine worship, and should be banished from the Church. The apostolic rule, "I will sing with the spirit, and I will sing with the understanding also," should be our only guide. It means that music which, proceeding from the soul actuated by the Holy Spirit as the great truths of salvation are comprehended by a spiritual understanding and embraced by a lively faith, excites a joyful hope, inflames the affections, quickens the conscience, controls the will, and regulates the life. I want no other rule than the apostolic to guide in song. Let the heart be a harp whose chords never vibrate in song till touched by the Holy Spirit.

To be more particular, in tones spiritual song must correspond to the states of the heart or emotions produced by the Holy Spirit. The inherent love of music must be excited and guided by the Spirit, corresponding to the eternal truths of redemption. For example: Is gratitude excited? gratitude has its cheerful song. Is it humility? it has its subdued song. Is it patience? it has its plaintive

song. Is it resignation? it has its sad, sweet song. Is it peace? it has its tranquil song. Is it love? it has its tenderest strains. Is it faith? it has its boldest song. Is it hope? it has its sublimest song. Is it joy? it has its rapturous song. Is it brotherly love? it has its relative import or tone. And so of conviction and penitence in the sinner, of reconsecration in the backslider, and of eternal progress in the believer. For each of these graces and spiritual states I could give you a whole appropriate analytical hymn from Charles Wesley. No wonder, then, we hear in the songs of the regenerate in their highest rapture such words as "glory," "halleluia," as the expressions of their spiritual state, and these repeated as long as the graces continue. No wonder our fathers were gifted in song and sung so rapturously. Their very souls seemed to come out of their bodies and fly off in music toward heaven. A law of grace is, Spirituality originates corresponding poetry and song. Spirituality requires song to express itself fully. Ordinary conversational tones cannot do it. For this reason, wherever a Church is familiar with, and consequently confined to, only a few hymns and songs, it is weak in Christian graces. This explains why in some places the Church is confined to two or three old, familiar hymns and songs on all occasions. It is low in grace or spiritual life.

Song not corresponding to spirituality, though artistic in the highest degree, is powerless and useless. Take the fiery, spirited hymns of Charles Wesley, in which the fire of the Holy Spirit "creeps and kindles" in letter and rhythmical measure—which in my soul I believe second only to the Psalms of David and the songs of heaven, and which only the music of spiritual affections can appreciate or express in song—and fix your modern scientific music of organ, choir, and concert to them, and the heart-tones of devotion in them would be unexpressed in the pompous music, sinking into

an operatic performance, with this difference: it would be a mimicry, a mockery, and a profanation of the spiritual sentiments and truths those hymns contain. Church-music is the poorest in the land, excepting a few old songs that originated in the spiritual and heroic ages of the Church, which indeed have survived the wreck of Church-music only because of their intrinsic and indestructible excellence, and which, alas! are heard only in faint, sweet whispers amid the harmonies, or rather dissonance, of modern refinements. Ordinarily Church-music now has not the freshness, boldness, and freedom of any other sort of music. The music of the band floating over the water, or of the bugle on the morning breeze along the valleys of the mountain, or of the drum in the quick vibrations of the air, or of the oratorio in high-sounding and sublime harmony, or the plaintive melody of the wandering minstrel, or the simple song of the humble domestic, or the warble of the fugitive bird, or the tones of the village bell, all awaken the liveliest corresponding emotions with the charm of unfulfilled prophecies; but in the Church we listen in vain for the strains corresponding to our relish for spiritual music. We hear not even the stammerings of spiritual song, not a note that is intelligible or that lingers a moment with its tender cadence. A dead language it is to us, except in its artistic charm, and even in this is insipid and unsatisfactory, because unsuitable to personal graces, reciprocal affections, religious sympathy, and devotion to God, leaving sensibility unmoved except in the faint stir of reverence, which is an instinctive emotion that any religious solemnity can excite; and this evanescent reverence—or even less than that, an æsthetical emotion—is all the benefit of most of our Church-music of the present day. I repeat, with all our refinement, improvement, and expenditure, we have in the Church the poorest music in the world. I would not give the simple song of the babe

in Christ, or the warble of the bird of the wild-woods, or the music of the "liquid lapse" of the water-fall, for all the pompous, passionless peals, swells and falls, trills and pauses, whispers and thunders, of the artistic, unspiritual music of the whole world.

Scientific music should never supplant the devotional. Take away the paintings, statuary, and music of the Papal Church, and what is left? Take away professional singers, organs, and choirs from some Churches whose music is pleasing to the scientific ear, and what is left but a display of fine and well-trained voices? a display with which the people generally have nothing to do, and which sometimes costs more than the preaching. The singing is often nothing more than an operatic performance, with which the people generally have no more to do than they have with the singing at an opera; and the church in such a case is a Sabbath-day opera-house. Devotional singing would produce discord. The invariable rule should be, The music must excite devotional emotion. Short of this the artistic cannot fall, nor beyond it go, without sacrificing the devotional; for while scientific music is founded on mathematics and acoustics, it must produce devotion whatever other emotions it may excite; otherwise, it is inappropriate to sacred use, though it produce the highest patriotic, sentimental, and æsthetical emotions. Besides, the large majority of our congregations have not a cultivated ear, and by this majority music as an art is almost wholly unappreciated.

The singing should be congregational. The point of universality here is found not merely in the universal love of music but in the universal adaptation of the music to devotion. Singing-schools cannot secure this; for teachers in music and traveling artists drop the old tunes and introduce new ones, and when they are gone their scholars can

sing neither the old nor the new. Nor can the choirs secure this spiritual unity, for generally as they improve in artistic skill they sacrifice devotion. Singing is the most sympathetic part of worship on earth and in heaven.

A center of unity in worship is song. Song is more social than the conversational tone. All hearts and voices of the spiritual blend in song. The endless variations in conversational tones would produce endless disharmony if a whole multitude should speak, each in his own tone. For example: Suppose every man, woman, and child in any assembly should speak in the conversational tone, "A charge to keep I have," what a jargon would ensue! Merriment would be uncontrollable, and solemnity and devotion at an end. But when every voice, however varied in tone, is blended in song, the unity is complete, the harmony is perfect, and the effect carried to the highest pitch. The greater the number of voices blending and the more animated the tone, the greater the effect. What must be the song of all heaven! what when John heard it in Patmos, though mellowed by the distance!

The next approximation to social unity in song, if not higher in effect than song, is the shout of a multitude in the same word. Let different words be employed, and the effect is diminished. And so the "Amen" of the Church and of heaven is a word of social unity, because all repeat it. O that the songs and shouts and amens of redemption were universal in the Church to-day! O for the recovered spirituality and music of the apostolic and Wesleyan days! Our religious feelings vibrate more quickly and intensely to the touch of the Spirit in song than in any thing else. Think of it! Could any thing be more like spirit itself than song? The soul singing in a voice most like itself, most like the nature of angels, most like the nature of God! And so it is in song as if spirit spoke to spirit, each face to

face, in a multitude however vast, and all uniting in one voice, in a deep, great, grand, august outburst of praise to God, the Father of all.

The chief reasons why singing should be congregational are two. First, singing is mutually animating, which animation is lost by silence, and in proportion to the silence in any assembly. Second, singing is endearing. An effect of singing is to endear friend to friend, and even strangers to each other. Who does not remember seasons and songs when some new tenderness or congenial sentiment was awakened by a sweet voice and embalmed in his history? Nothing on earth makes a more vivid or lasting impression on the heart than song. Conversation with a stranger may soon be forgotten, but his songs can never be effaced. What must be the endearing effect of the voices and harps blending in the new song before the throne! Who can estimate the spiritual loss to the Church by its general silence during the service of singing? The relative effect of brotherly love is suspended in the silence, and who has not felt the chilling effect? Love has its own tones, and by these in song saints recognize the expression of mutual love, which is endearing next to the reciprocity of heaven itself.

Come to facts. If we are to be governed by exact science in the art of music, then it is undeniable the great body of the Church must be silent, for the great body of the Church know not one note from another. This were to well-nigh strike praise from the worship of God. Already this has been done in our Church. Singing, once a stirring peculiarity of Methodism, is now succeeded by a silence as freezing as the singing was animating. Your science seems to have congealed the very fountain of song in our Church; for you do not bring out the spirituality of Charles Wesley's hymns in your choral harmonies, symphonies, and solos. Ordinarily not even the letter of those

hymns is distinguishable in the strains of our choirs. And thus in spirit and in letter, in life and in doctrine, we have struck the greater part of our hymn-book from our public worship; for Charles Wesley's hymns constitute the greater part of our hymn-book. What a loss, evil, lamentation, and calamity is this! Most of our people sing not at all, nor understand nor are profited by what is sung. In a word, our spirituality seems to have gone out of us, and our hymn-book to have gone out of use to us. There it lies *dead letter* on the Bible, and no wonder the Bible beneath it is *dead letter* too, and behind both a *dead man* standing, and before him a *dead congregation* seated or standing, while over all floats a choral music like the moaning winds over the grave-yard. I care not if the few who sing sing like angels, ordinarily it is like "sounding brass or a tinkling cymbal," and "profits nothing."

For my part, to help us out of this difficulty, I wish the old custom of interlining the hymn from beginning to end restored to universal use. It would put out some of the choirs for awhile, but all would soon become familiar with the practice. Then the preacher would not be severed from the singing, as he generally is by his statue-like silence during the singing, but be a leader at least in the *word* and a teacher in the *doctrine* sung. The exercise would animate him and his people, though he sung not a word. The fastidious, instead of the pious, would be silenced. Besides, many who have no hymn-books, and some who cannot read—though all who can read should have hymn-books—would hear the gospel in the hymns as few can *preach* it. Moreover, the music of a well-trained choir is senseless sound to the uncultivated ear, and an uncultivated choir is a dead-weight to both the cultivated and uncultivated; therefore, choirs are in fact ordinarily useless to all classes. But of all choirs, the uncultivated are the most objectionable.

They know but few tunes, cannot sing these perfectly or with spirit, are easily disconcerted or irritated, are often suspended—especially in times of revival—and sometimes, without notice or any conceivable cause, vacate their place, vanish like a band of beautiful specters, to return no one knows when; and now we must do the best we can in the good old-fashioned way, when indeed, thank God! the singing is more general, lively, and useful. Often they select tunes unsuitable both to the subject and rhythm of the hymn, and the effect is lost. Often they venture on a new tune, to which the congregation listens in respectful silence, without wonder, approval, or profit. Sensitive without spiritual susceptibility, self-confident without musical talent or cultivation, confined to the notes to the utter exclusion of the truth sung, and destitute of the knowledge of both music and religion, the ordinary choir is a sad failure, with now and then a partial success. If you will have a permanent and serviceable choir, you must pay for it, or have one that is filled with the Holy Spirit. Far be it from me to mortify any who wish to glorify God.

Music is an evidence of decline or progress of spirituality in any age. I do not know a clearer proof of decay in piety than conformity to the spirit and taste of the world in poetry and song, with which a spiritual nature cannot be content or congenial. Music is the index of the age, good or bad, and of the spirituality of the Church, high or low. It is the effect, not the cause, of the moral character of a people and the spirituality of a Church. Said Napoleon: "Of all the liberal arts, music has the greatest influence over the passions, and is that to which the legislator should give the greatest encouragement. A well-composed song strikes and softens the mind, and produces a greater effect than a moral work which convinces the reason but does not warm our feelings nor effect the slightest alteration in our

habits." Says Wesley: "I was much surprised, in reading an 'Essay on Music,' written by one who is a thorough master of the subject, to find that the music of the ancients was as simple as that of the Methodists; that their music consisted wholly of melody, or the arrangement of single notes; that what is now called harmony—singing in parts the whole of counterpoint and fugues—is quite novel, being never known in the world till the popedom of Leo the Tenth." He further observes that "as the singing different words by different persons at the same time necessarily prevents attention to the sense, so it frequently destroys melody for the sake of harmony. Meantime, it destroys the very end of music, which is to affect the passions."* Thus Methodism not only restored primitive doctrine, but also primitive music. I exclaim again, O for the recovered spirituality and music of the Wesleyan age!

The effect of the late war is seen in nothing more manifestly than in song. Insensibly the music is molding religion and nationality. Most of the modern sacred songs and poetry popular with the Church encourage a superficial religion, instill a vitiated patriotism, and are transforming a noble people into a degenerated race. They seldom rise above the mirth of childhood, the cheerfulness of youth, the sadness of the love-sick girl, the soberness of manhood, and the solitude of old age. Our national poetry and music demonstrate to my mind a national decline in the depth, power, and permanence of the religion, patriotism, and character of our ancestry in Church and State. Ancestral voices of song have gone to that congregated world of saints and angels with whom song in its purest and loftiest strains is congenial. We intuitively associate holy song with the presence of invisible angels. But O in many a Church what a solitude! It seems the angels have abandoned the

* Works, Vol. IV., p. 293.

world. Singing is the only heavenly part of earthly worship. Come, let us join the procession of the ransomed "with songs and everlasting joy on our heads."

O have we not heard murmurs of music in the depths of our souls in solitude, as if a spirit breathed them into ours so soft, so low, so sweet, so sympathizing, so encouraging, that we felt invisible ones loved us who can never be happy without us, and who are waiting till we can sing together over some great, common, final good? The soul in song seems to approach nearest the realization of hope. With the first strains of some new melody, how often we start up as if a long-lost friend, or some unspeakable good, or some new pleasure were at hand. Our own songs seem to be responses to invisible loving ones—our language of holy, whispered intercourse with the spiritual world! Tones of ineffable import seem to float from an indefinite distance, tremulous with intensity of love, approaching now nearer and nearer and suddenly melting the very air into music around us, as if countless congenial spirits had come to greet and join us in our journey homeward; or we seem to be on the wing over vast distances to the blissful region from which the entrancing music issued—at first just heard, now clearer, now all space is melody—to welcome us to the upper temple, where song finds its source and end in the "new song," smooth as the river in its native bed, rapid as the tide of flowing thought, loud as the peal of great thunders, and majestic as the fall of mighty waters—the final realization of the soul's relish for music!

CHAPTER XVI.

AUTHORITIES EXAMINED.

AS initial life is universal, and is not any of the faculties of mind, philosophers could not fail to discover it by consciousness, to refer to it as a distinct force or power, and give it some name distinct from reason, conscience, sensibility, will; and this they do under the names of "sentiment," "inspiration," "intuition," etc. No philosopher has so clearly and profoundly discovered and defined initial life in the mental constitution as Cousin has done. His profound and dangerous error is, he confounds this great fact of consciousness with the natural man. I make some quotations:

"It is a singular but incontestable fact that as soon as reason has conceived the truth the soul attaches itself to it and loves it. Yes; the soul loves truth."* This love of truth is the spontaneous prompting of initial life; nothing more. "This disinterested love of truth gives evidence of the greatness of him who feels it"—the sublime import of initial life; nothing more. "Sentiment follows reason, to which it is attached; it stops, it rests only in the love of the infinite"—the impulse of initial life; nothing more. "This sentiment, this need of the infinite, is at the foundation of the greatest passions and the most trifling desires." This sentiment is the fruit of initial life; nothing more. "Analysis demonstrates that reason precedes, and that sentiment follows."† No; initial life impels, then reason guides, then conscience, then will, then faith—all blend in faith,

* "The True, Beautiful, and Good," p. 105. † Ibid., p. 109.

and faith ends in God. "The true union of the soul with God is made by truth and virtue."* No; but, by initial life, faith, love, and holiness, truth guiding all the way. "Our reason, enlightened by true science, can perceive this light of spirits; reason rightly led can go to God, and there is no need, in order to reach him, of a mysterious and particular faculty."† Wrong—a deep and dangerous error; there is need of initial life and faith, divine faith. Cousin was a rationalist of the highest order—charmed not by reason, but by the intuitions of initial life; nothing more. "A word more on another faculty, which is not a simple faculty, but a happy combination of those which have first been mentioned—*taste*, so ill treated, so arbitrarily limited in all theories."‡ Taste is the cultivated fruit of initial life; nothing more. "Genius is nothing else than taste in action."§ Genius is the highest cultivation or perversion of initial life; nothing more. He quotes from Diotimus to Socrates in the "Banquet:" "O my dear Socrates, that which can give value to this life is the spectacle of eternal beauty. What would be the destiny of a mortal to whom it should be granted to contemplate the beautiful without alloy, in its purity and simplicity, no longer clothed with the flesh and hues of humanity, and with all those vain charms that are condemned to perish, to whom it should be given to see face to face, under its sole form, the divine beauty?"|| All this is the cultivated ideal of spontaneous initial life. "Art is naturally associated with all that ennobles the soul, with morals and religion; but it springs only from itself."¶ Art is the cultivated fruit, or perversion, of initial life; nothing more. Cousin himself admits our doctrine: "If it were the place, we would endeavor to make the reader penetrate with us into those secrets of Chris-

* "The True, Beautiful, and Good," p. 111. † Ibid., p. 115. ‡ Ibid., p. 137. § Ibid., p. 139. || Ibid., p. 152. ¶ Ibid., p. 163.

tian sentiment, which are also the *secrets* of art."* This I maintain. "Plato has said that beauty is always old and always new. It is superior to all its forms; it belongs to all countries and all times; it subsists and is continually found in the focus of consciousness—I mean moral inspiration, immortal as the soul."† That is, beauty has its origin in initial life.

Take also the following extracts from our profound and brilliant author: "True philosophy invents nothing; it establishes and describes what is; it is the interpreter of the human race. Let us clearly recognize what the human race thinks. Is there a human language known to us that has not different expressions for good and evil, for just and unjust? Is there any language in which, by the side of the words 'pleasure,' 'interest,' 'utility,' 'happiness,' are not also found the words 'sacrifice,' 'disinterestedness,' 'devotedness,' 'virtue?' Do not all languages, as well as all nations, speak of liberty, duty, right? All languages contain the words 'esteem' and 'contempt,' 'admiration' and 'indignation,' 'ridicule,' 'regret.' These constitute a certain and universal fact. Laws are legitimate by their relation to the eternal laws."‡ Initial life is the universal fact at the foundation of these "eternal laws," and can no more be denied as subjective in man than sensation can be denied as a universal fact subjective in his body. Man's moral nature is as undeniable as his physical; both are universal facts.

"The spontaneous action of reason in its greatest energy is inspiration"§—initial life; nothing more. "Religion precedes, then comes philosophy."|| So it is in all ages—initial life by intuition revealing and explaining what philosophy analyzes, systematizes, and applies. "The charac-

* "The True, Beautiful, and Good," p. 194. † Ibid., p. 213.
 ‡ Ibid., pp. 217, 225. § "History of Modern Philosophy," p. 300.
 || Ibid., p. 202.

ter of inspiration is, (1) that it is primitive, anterior to every operation of reflection; (2) that it is accompanied by unbounded faith; (3) that it is vivifying and sanctifying, and that it diffuses in the soul a sentiment of love for the source itself of every inspiration. Now, the source of every inspiration is, without doubt, the human reason."* No; these are the elements of initial life, and, without doubt, Cousin confounds reason with initial life.

"Adoration is a universal sentiment. Public worship is no more an arbitrary institution than society and government, language and arts. All these things have their roots in human nature."† Yes; adoration is universal, but cannot be the spontaneous prompting of innate moral evil, and therefore has not its root in human nature, but in initial life in every man. "Philosophy, then, lays the natural foundation of public worship in the internal worship of adoration."‡ No; the sound philosophy of adoration is laid in initial grace. I make now a long and extremely important quotation from Cousin, "the greatest philosopher of France:"§ "What, in fact, would not have been the joy of a Socrates and a Plato if they had found the human race in the arms of Christianity! How happy would Plato—who was so evidently embarrassed between his beautiful doctrines and the religion of his times, who managed so carefully with that religion even when he avoided it, who was forced to take from it the best possible part in order to aid a favorable interpretation of his doctrine—have been if he had had to do with a religion which presents to man, as at once its author and its model, the sublime and mild Crucified, of whom he had an extraordinary presentiment, whom he almost described in the person of a just man dy-

* "History of Modern Philosophy," p. 358. † "The True, Beautiful, and Good," pp. 341, 342. ‡ Ibid., p. 342. § Sir William Hamilton.

ing on the cross—a religion which he came to announce, or at least to consecrate and expand the idea of the unity of God and that of the unity of the human race; which proclaims the equality of all souls before the divine law, which thereby has prepared and maintains civil equality; which prescribes charity still more than justice; which teaches man that he does not live by bread alone; that he is not wholly contained in his senses and in his body; that he has a soul, a free soul, whose value is infinite—above the value of all worlds; that life is a trial; that its true object is not pleasure, fortune, rank—none of those things that do not pertain to our real destiny, and are often more dangerous than useful, but is that alone which is always in our power, in all situations and in all conditions, from end to end of the earth, to wit: the improvement of the soul by itself, in the holy hope of becoming from day to day less unworthy of the regard of the Father of men, of the examples given by him, and of his promises. If the greatest moralist that ever lived could have seen these admirable teachings, which in *germ* were already at the *foundation* of his spirit, of which more than one trait can be found in his works—if he had seen them consecrated, continually recalled to the heart and imagination of man of sublime and touching institutions—what would have been his tender and grateful sympathy for such a religion! If he had come in our own times—in that age given up to revolutions, in which the best souls were early infected by the breath of skepticism, in default of the faith of an Augustine, an Anselm, a Thomas, a Bossuet—he would have had, we doubt not, the sentiments at least of a Montesquieu, a Turgot, a Franklin; and very far from putting the Christian religion and a good philosophy at war with each other, he would have been forced to *unite* them, to elucidate and fortify them by each other.”*

*“The True, Beautiful, and Good,” pp. 242-244.

True, all true; and had Plato and Cousin gone deeper, and founded philosophy in initial life, the union between philosophy and religion would have been complete.


Again: "Sentiment, as we have already said, is, as it were, a *divine grace* that aids in the fulfillment of the serious and austere law of duty. Sentiment comes to the aid of reasoning, which wavers; it speaks, and all uncertainties are dissipated. In listening to its inspirations, we may act imprudently, but we rarely act ill; the voice of the heart is the voice of God. We therefore give a prominent place to this noble element of human nature. We believe that man is quite as great by heart as by reason. In order to communicate life to the canvas, to the marble, to speech, it must be born in one's self. It is the heart mingled with logic that makes true eloquence; it is the heart mingled with the imagination that makes great poetry. Think of Homer, of Corneille, of Bossuet; their most characteristic trait is pathos, and pathos is a cry of the soul. But it is especially in ethics that sentiment shines forth. May Heaven grant that we shall never reject the aid of sentiment!"* What sublime conceptions were these of Cousin of "sentiment," without knowing that the "noble element" was initial life, the "voice of God in the heart!"

Again: "In fine, sentiment follows reason, and does not precede it. Therefore, in suppressing reason we suppress the sentiment which emanates from it, and science, art, and ethics lack firm and solid bases."† No; initial life, or Cousin's "sentiment," precedes and is guided by reason—reason universal as initial life; under the "true light" they seem to coalesce.

Again: "I maintain that there is an essential distinction between good and evil, justice and injustice; that man is capable of comprehending this distinction, and the obliga-

* "The True, Beautiful, and Good," p. 357. † Ibid., p. 358.

tion that accompanies it, and of adhering to it *naturally*, independently of all convention and every positive law; capable also of resisting the temptations that bear him toward evil and injustice, and of fulfilling the sacred law of natural justice—that society has *not* made those principles for its own use; that they are much *anterior* to it, are *contemporaneous* with thought and the soul, and upon these rests society, with its laws and institutions. Laws are enlightened by their relation to these *eternal* laws. Education *develops* them; it does not *create* them. They direct the legislator who makes the law, and the judge who applies it. Take away a single one of these principles, and all human justice is overthrown; no longer is there any thing but a mass of arbitrary conventions which no one is bound in conscience to respect, which may be violated without remorse, which are sustained only by the display of extreme punishments. What word is it that restrains most in human societies? Is it not that of *right*? Look for a language that does not contain it. On all sides society is bristling with rights. The cause of right—or what we suppose to be the cause of right—is for us the cause of humanity. The idea of right is a *universal* idea, graven in shining and ineffaceable characters—if not in the visible world, at least in that of *thought and the soul*. All languages and all human institutions contain the ideas and the sentiments that we have just described, and especially the distinction between good and evil, justice and injustice, free-will and desire, duty and interest, virtue and happiness. Individual consciousness, conceived and transferred to the entire species, is called *common sense*. It is common sense that has made, that contains, that develops languages, *natural and permanent beliefs*, society and its fundamental institutions. Grammarians have not invented languages, nor legislators societies, nor philosophers general beliefs. All these things



have not been personally done, but by the whole world—the genius of humanity.”* The universal principle which Cousin calls “common sense” is initial life, and what he designates as the “genius of humanity” is the action of man on that principle.

“It seems that the highest good of the world pursues its course of increase and prosperity quite independently of all human virtues and vices, according to its own law, through an *invisible and unknown power*, just as the heavenly bodies run their appointed courses independently of all human effort; and that this power carries forward, in its own great plan, all human intentions, good and bad, and with superior power employs for its own purpose that which was undertaken for other ends.”† This “invisible and unknown power” is initial life universally diffused and impulsive in humanity, as gravity in the natural universe, though not irresistible as gravity. Ah, had Fichte seen this!

“I have all along gone on the principle that a man has *within him capacities of growth* which deserve and will reward intense, unrelaxing toil.”‡ All these capacities have their germ in initial life.

“A very learned professor—Dr. Duport—has compiled a large work of Homer’s moral parallelisms; that is, ethic sentences, confronted with similar ones of sacred writ. The correspondence, it seems, appeared so striking that he was in doubt if this great original thinker had not drawn from the fountains of Siloam instead of Castalia—whereas the whole, which these studied collections prove to plain sense, is that reason, or provident nature, has inscribed the same legible characters of *moral* truth on all minds; and that the beauties of the *moral* as of the *natural* world lie

* “The True, Beautiful, and Good,” 1 p. 224 - 227. † Fichte.

‡ Channing: “Self-culture.”

open to the view of *all* observers. This might be further shown from the *similarity* which has been constantly observed in the law and moral of all States and countries on which some beams of this celestial light may be thought to have glanced.”*

Again: “It is certain that the principles of those rites and ceremonies, of those outward acts of homage, which have prevailed in different ages and countries, and constituted the public religion of mankind, had their rise in our common nature, and were the genuine product of the human mind.”†

Again: “The conclusion follows irresistibly that there is a law written in our hearts, or that, besides a revealed law, there is a law of natural reason.”‡ What the Bishop calls “natural reason” is initial life.

The doctrine of constitutional depravity being true, the theory of natural innocence and goodness is false, because it is founded in a deep and deadly error. This theory is thus stated: “When our affections, desires, emotions, volitions are simple spontaneous outbursts, such as mere nature designs and prompts, they are as characterless as nature herself.”§ But “nature herself, simple spontaneous” nature, is morally evil; and hence without the restraining activity of initial life all the “affections, desires, emotions, and volitions” of nature would be morally evil in action. Morally evil in nature, they must be morally evil in action. “Characterless as nature” is a fatal assumption and concession, for nature is already morally evil.

Again: “The *natural affections* are not only innocent, but they are so essential to us that without them man is a

* Bishop Hurd’s Works, Vol. II., p. 141. † Ibid., p. 164. ‡ Ibid., Vol. VI., p. 51.

§ “Moral Philosophy: Analytical, Synthetical, and Practical,” by Hubbard Winslow, D.D., p. 27.

monster.”* Without initial life man were a monster; for then what our author calls natural affections—such as maternal affections, etc.—were impossible. And yet our author admits the necessity of initial life. “Man is a morally *fallen* being, disinclined to do the will of God. Thus morally perverse and guilty, he is dependent upon a dispensation of grace.”† If the natural affections are “innocent,” then man is *not* fallen, and does not need grace.

Hear another theorist: “Say that it is essentially evil—the *nature of man*—not merely his words, or his actions, or his thoughts evil, but his *nature*, and what is the result? Why, this: that when he acts in accordance with his nature, then he acts evilly. Let him feel emotions of pity, and feel that it is in accordance with his nature to aid the distressed, then, as his nature is evil, it should be evil to do so. He feels that to be just, upright, and honorable is according to his nature; but according to the doctrine that *nature is essentially evil*, justness, uprightness, and honesty shall be evil. And the opposite qualities, since opposite of evil is good, shall be good. Then shall all the affections which are *natural* be evil—the love of husband to wife and of wife to husband, the love of parents to children, and all the *natural* feelings, the *natural* tendencies, the *natural* affections, all shall be bad, all evil. Monstrous consequences these, and outraging the natural feeling of all; and yet consequences that unavoidably follow from the monstrous paradox that *human nature is essentially evil*.” The author hence concludes: “Human nature is of itself and in itself essentially good.”‡ The author confounds the spontaneity of initial life with that of nature, and hence human nature of and in itself is essentially evil. An example he gives illustrates this: “Take the hoary desperado, the pirate, and

* Winslow: “Moral Philosophy,” p. 28. † Ibid., p. 30.

‡ “Elements of Christian Science,” by W. Adams, S.T.P., pp. 18–21.

drunkard, and debauchee, from the Indian seas, and place him on the same level with a young, innocent girl, from an unpolluted home, and *nature's* consciousness of truth shall declare your notions false."* The one resists, the other is controlled by, initial life.

The case is fully and clearly stated by Winslow: "The parental, filial, fraternal, conjugal, and social affections are all a part of our nature. Hence, the simple volitions employed in their service, and with exclusive reference to their appropriate ends, are as destitute of moral quality as the affections which they subserve. The same is true of volitions to execute the *natural desires* of life, of happiness, of society, of knowledge, of esteem, of owning, and of power. These are as characterless on our part as the desires themselves. The same is true of volitions prompted by *natural emotions* of beauty, of sublimity, of terror, etc. As in the cases above, there may be nothing in these volitions of a moral quality."† He admits that "many of our volitions are prompted only *in part* by natural impulses. Motives of a moral quality are often associated with them, and thus give the choice a *mixed* character."‡ The answer is brief. First: The affections, desires, emotions, and volitions referred to spring from initial life, and hence are not natural. Second: Hence they are not "destitute of moral quality" and tendency. Third: Germinating in initial life, they are morally good in nature and action, and hence are not "characterless." Fourth: If they have no moral quality in themselves, they can have none in their exercise; and if this be true, man is not a moral being. Fifth: To cultivate them is morally right; to violate or pervert them is morally wrong; and therefore it is impossible to separate a moral quality from them.

*Adams: "Elements of Christian Science," p. 21.

† "Moral Philosophy," pp. 96, 97. ‡ Ibid., p. 97.

But our author himself confirms our doctrine: "To say that a man *chooses* wrong because he has a wrong *desire* is just saying that he does *two* wrong things, and that he does the one because he does the other. He *desires* wrong and he *chooses* wrong. If it be wrong to *have* a bad desire, it would take more logic than we have ever yet seen to prove that it is not *also* to *determine to gratify it*."* Granted. Then, if desire is wrong *before* the will chooses to gratify it, the desire in itself must be evil; for it cannot be wrong for the will to choose to gratify a good desire. Again: "When a man is *not* disposed to love, desire, choose, act, as he ought in his relation to God, he is not a religious man. He is in that state into which the *fall* brought mankind."† That is, he is constitutionally morally evil, which is what I maintain. And thus the foundation on which this author builds his whole system is false. "We thus see in what essentially consists the *depravity* predicated of man in the Scriptures. It is *not* the loss of all amiable instincts, nor of all secular virtue and morality, but it is *apostasy* from God. It is being *practically* 'without God in the world.'"‡ Depravity, according to the Scriptures, is the loss of all amiable instincts, all virtue, all morality, all piety—total, absolute, and, without initial life, eternal. There is no such thing as natural goodness, or natural morality, or natural piety. Without initial life man would not only be subjectively, utterly unable to keep, but he would be spontaneously and irresistibly impelled to violate, the Ten Commandments—all moral law and obligation.

We can have no stronger proof that the subordinate affections are essentially evil than the restraint and repression required to control them; for if they were essentially good, no such restraint and repression would be required. Selfishness, resentment, malevolence, jealousy, envy, for ex-

* "Moral Philosophy," p. 270. † Ibid., p. 274. ‡ Ibid., p. 309.

ample, are evil in themselves, and unresisted lead to evil, and nothing but evil, in action.* How do you explain the increased energy in moral evil in man on the decay of moral good in him? Why, if the two principles are not antagonistic, do they not unfold in harmony and in equal degrees? Think not that moral evil is the less energetic and destructive because it is imperceptible in its process and progress; for meanwhile you overlook the sustaining process of initial life in the decaying mental powers; and who can calculate the restraining force of initial life in the progress of moral evil? The pure spontaneity of moral evil is to hate. A hypocrite hates a hypocrite, and hates any one who thinks he is or calls him a hypocrite. A liar hates a liar, and hates any one who thinks he is or calls him a liar. A sinner hates a sinner as Satan hates a sinner, because there is nothing in sin or moral evil to love. The natural heart is hate, and nothing but hate. The love which one sinner bears to another sinner is the prompting of initial life. No sinner loves or respects his fellow-sinner for more than initial life makes him. And in a double sense the Christian loves the Christian: in Adam as to the flesh, and in Christ as to the spirit—in the former on the basis of initial life, in the latter on the basis of regenerative life. That great foul, black blot on the human soul—the deeply penetrating principle of moral evil that vitiates every mental power; that corrosive element that stains and consumes moral character; that blight of spirit that is ineffaceable, and brand indelible to all but the blood of Jesus

* The radical heresy that man by nature is not essentially evil is thus lucidly stated: "Man has faculties that are good in themselves—he has none that are evil in themselves; he has faculties that are benevolent naturally—none that are malevolent or malignant naturally." ("Elements of Christian Science," by William Adams, S.T.P., p. 67.)

—carries with it its own demonstration of its horrid distinctness, reality, and repulsiveness.

No one doubts that Adam by sin became morally evil, and incurred its penalty—eternal death. At the same time, while no one doubts—except the Pelagian—that Adam transmitted his evil nature to his posterity, it is not true that he transmitted also the penalty which he incurred; for Christ atoned for Adam's sin, and hence freed both Adam and his entire posterity from its penalty. But while it is thus undeniable that the posterity of Adam cannot be lost on account of his sin, it is equally undeniable that his posterity cannot be saved without regeneration. Thus we are shut up to this dilemma: man, on the one hand, cannot be lost for Adam's sin, nor, on the other, be saved without regeneration. Hence, without redemption by Jesus Christ, Adam and Eve would have perished in paradise, and the reproduction and transmission of moral evil from them would have been prevented forever. By the intervention of redemption, the Adamic form of moral government was revoked, and a new form substituted. In other words, man is not responsible for inheriting a sinful nature; but on the basis of initial life—the universal gift of redemption—he is responsible for the control and regeneration of his sinful nature. He could not help being born what he is; but he can help, by initial life, living and dying as he was born. To consent to live and die as he was born is to ratify the sin of Adam, reject the atonement for it, and make original, constitutional, hereditary moral evil in him, and its eternal consequences, his own.

McCosh, in his admirable work on “The Intuitions of the Mind Inductively Investigated,” boldly sets himself against the doctrine of initial life. Says he: “I must ever set myself against the miserable, degrading doctrine of those who represent man as utterly selfish in his *constitution*, and

capable of being swayed by no other considerations than those which promise pleasurable gratifications to be realized by himself. In his *original* nature he is capable of being swayed by a great number and variety of other motives [than the selfish], and among others by attachments to man as man, or to particular men or women, or by sympathy to men in trouble. In whatever way we may classify them, these, or such as these, are the motives by which man is *naturally* swayed."*

Cousin, in his immortal work on "The True, the Beautiful, and the Good," especially in the lecture on "Mysticism," refers the "sentiments" to nature without the guidance of truth and reason, and throughout his work, whenever and wherever he detects the fact and promptings of initial life, he confounds them with the pure phenomena and expressions of the natural mind. Not a glimpse of this fundamental and universal principle as a blessing of the atonement had Plato in his conception of God as expressed by Cousin in the above-named work.† "It is equally incontestable that these religious and moral attributes appertain to the instinctive nature of man. They are not imbibed, they are not acquired from without; they are developed from within out of *native* germs."‡

"Natural virtue the world may find lovely or amiable, for the world perceives it to be a blossom of its own life."§ No; but the fruit of initial life.

The mind is a caused, independent, self-active, self-controlling substance. "Of the substance—pure essence—of mind we know absolutely nothing. The clearest notion we can have of mind is that it is the *power of thinking*; the clearest that we have of the consciousness that it is the point or

* "The Intuitions of Mind," etc., pp. 282, 283. † "The True, Beautiful, and Good," p. 115. ‡ *Princeton Review*, September, 1879, p. 309. § Olshausen on the Gospels, Vol. II., p. 36.

focus in which all our thoughts unite, and from which they appear to emanate. It has a purely rational nature, by virtue of which it sets before itself its own name, the object of its own free activity. To deny this would be to deny the existence of mind itself. To ask why it is so would be to ask why truth is truth. The mind—or, as Fichte always terms it, *the me*—ever strives after self-development. It seeks to realize fully its own nature, and to bring into actual existence all that lies potentially in its consciousness. This perpetual striving after self-development is the most profound and essential truth of our existence. It is the center of our activity, the one realistic point around which all that activity revolves, and for which it is all put forth—the uniting point, the absolute, the practical, and the intelligent *self*.* This impulsive, spontaneous “center” or “point” is initial life, the germinating principle of indefinite mental and moral expansibility, tending to and limited only in the Infinite, from whom it is derived. Its original impulses have the import of the eternal perfection and happiness of man.

Haven: “To the question, then, ‘*Can the man whose inclinations are evil, whose heart is wrong, do right?*’ a true psychology answers: ‘*Yes; he can do what he is not inclined to do. Nor is that evil nature a fixed quantity—he can be, he may be, otherwise inclined.*’”† We say to each of these statements, Never, without initial life; and that without initial life controlling, an “evil nature is a fixed quantity” to all eternity. All that Haven subsequently says about irresistible grace is refuted by the arguments against that dogma.

Our doctrine of initial life subverts all the theories of the mere moral influence of the life, example, teaching, miracles, sufferings, death, resurrection, and ascension of Christ;

* Morell's "History of Modern Philosophy," pp. 421, 425. † "Mental Philosophy," p. 568.

for without the moral susceptibility imparted to every man in initial life, no man could any more be susceptible of the moral influence of these great redemptive facts than the fallen angels are; and without the sacrificial and vicarious death of the God-man, no man could have had imparted to him initial life. The theory of moral influence is without foundation. This theory assumes that the gospel is designed "to enlighten men; to address to them higher motives to a good life; to awaken love in grateful response to the consecration of so worthy a life [as that of Christ] to their good; to lead them to repentance and piety through the moral force of such a manifestation of the love of God; to furnish them a perfect example in the life of Christ, and through his personal influence to transform them into his likeness,"* not one of which effects could follow without initial life at the foundation. But Miley himself, while he refutes this theory, does not help the matter. He admits the force of moral influence, and adds: "Through all the Christian centuries, such an atonement has been the persuasive power of the gospel. It is the living impulsion of all the evangelistic enterprises of to-day; and as the history of the past throws its light upon the future, the *persuasive power* of the gospel in winning the coming generations to Christ must be in the *moral pathos* of a real atonement in his blood,"† an effect that could not follow without the antecedent universal susceptibility of initial life from the atonement of Christ. The only difference between Miley's theory and that which he effectually refutes is "in the measure of religious influence which they respectively exert,"‡ both groundless and powerless without initial life.

"As we retain since the fall reason, the power of choice, conscience, the social affections, a sense of justice, fear,

* Miley: "Atonement in Christ," pp. 121, 122. † Ibid., p. 127.

‡ Ibid., p. 132.

shame, etc., much may be done by a skillful management of these principles of action toward producing propriety of conduct, and even great amiability and worth of character; but it is impossible by these means to call into existence right views and feelings toward God and our neighbor, or to eradicate the selfishness, pride, and other forms of evil by which our nature is corrupted. A man may be brought by reason and conscience to change his conduct, but not to change his heart.* True; but "these principles of action" are not relics of the fall, but fruits of initial life.

"For that I am waiting, for that I am watching; and looking *that* way, there is a glory in the air in all weathers. No storms can hide the dawn upon that upper sky which comes steadily on; or, if not yet the dawn, still 'meek, continual twilight, streaming up, silvers the northern hem of night. It wends, and wends there, that meek brightness, which shall be dawn and a to-morrow.'† The spontaneous aspiration this of initial life even in this misanthrope, and to this principle Carlyle unconsciously owed all that was good or great in him. Had he known this, his proud spirit perhaps would have adored God, and would have become a philanthropist.

"To sensibility belongs the privilege of producing what is beautiful and good. From her spring all the affections that sweeten life, all the sublime exertions of genius, all the lofty virtues which shed a glory round human nature."‡ Initial life is the celestial fire that kindles these pure and resplendent flames in "sensibility."

"The love of God and the love of self are both equally *primitive*, and are *per se* not in antagonism with each other in the least; but yet they are different from each other, and

*Hodge's "Way of Life," p. 321. †Carlyle. ‡*Edinburgh Review*, Vol. XXII., p. 227.

relatively *independent* of each other. In this mutual independence of these two forms of love there is afforded opportunity for the freedom of human choice. Man is *called* freely to confirm the harmony of his self-love and his divine love, and that too not by suppressing the one or the other, nor by making his love of God dependent on his self-love, but in fact by making his self-love dependent on his love of God—by freely *subordinating* it thereto.”* Again: “The notion that man is *per se*, and irrespective of his moral depravity, not master of his own heart—that he cannot dominate his proclivities, his love, or his repugnance—simply destroys his moral responsibility. If man cannot control his love and his hatred, and bring about in himself moral love, but must allow himself to be ruled by blind inclinations, then is he no longer a moral creature, but simply a dangerous sort of animal.”* In the first place, in the unregenerate, without initial life there can be no prompting to the love of God at all; much less were it possible to subordinate self-love to the love of God. Secondly, without initial life man is *not* “master of his own heart,” and could *never* “dominate his proclivities, his love, and repugnance” to evil. Thirdly, remove initial life from man, and then in fact you “destroy his moral responsibility,” and he becomes a dangerous animal indeed, even satanic. In a word, without initial life there can be no control of human depravity nor freedom of choice between good and evil.

Dr. Lipscomb, in his “Studies in the Forty Days,” a work of surpassing elegance, splendor, and depth, in the analysis of religious sensibility, has detected without defining our principle of initial life. Says he: “Yes; the mind is too sensible of its divine birthright not to delight, above all things, in escaping from the limitation of the senses, and

* Wuttke: “Christian Ethics,” Vol. II., p. 166. † Ibid., Vol. II., p. 169.

even when yielding most to them asserting its independence of their direct activities. Whence this innate joy in poetry? Whence this mighty impulse for sympathies only to be gratified by fiction? The more real our world the more charming its associations, the more inspiriting its fellowships, the stronger is the bent toward the realm of the imagination, with the beauty and glory of the unseen. We exist in one sphere, we live in another sphere; and not otherwise could we live. 'I could be bounded in a nut-shell, and count myself a king of infinite space.' Hamlets are all of us in this particular. Boys are insensibly educated beyond the senses; and the same feeling enlarges with our growth, so that the years, if they do for us the work of God's servants, retire us more and more from the sway of the senses, exalting them into intellectual companionship till the soul is enthroned in supremacy over the physical man. Therefore we rejoice in far-off times and their heroisms. Plutarch is never wearisome; and if our finer impulses seem ebbing away, we hasten to Shakespeare, and it is full-tide quickly again. Milton has swelled the bulk of manliness in all English-speaking people, while Goethe and Schiller refilled with flowing life the shrunken arteries of the Teutonic race. Why should Scott go to the epoch of the Crusaders, or wander away among the traditional hills of Scotland; or why should Bulwer leave England, and reproduce the 'Last Days of Pompeii' and the 'Rienzi' of a lost Rome, but for the reason that the imagination is most easily enkindled and the emotions most powerfully excited when we are liberated from the thralldom of the senses in the seen and the present? Nay; there is a stronger reason. Life is a perpetual appeal from the world as it is to the world as it was or as it may be; and memory on the one hand and imagination on the other are intent to secure and maintain the spirit's freedom from the tyranny of the visible and the tangible.

This ever-active impulse explains not itself, nor imparts to us the secret of its reason and the grandeur of its aim. It is the unwritten parable of our innermost life. Nor can it be read as the *Parable of the Unseen* until Christ enables us to realize by his grace the blessedness of such as 'have not seen and yet have believed.'"* This is my philosophy. This "unwritten parable" is initial life. Its explanation is found only in revelation.

But like most profound psychologists, Dr. Lipscomb confounds "natural instincts" with initial life. Says he: "That honest skeptics exist among us I think certain, but I believe they would be very rare if natural instinct had fair play in their nature. Wrenched away from its instincts, human nature falls an easy prey to skepticism." No; left to the impulse of natural instinct, and skepticism is inevitable. Let man recognize initial life as an immediate impartation from God, and not as a natural instinct, and he cannot be a skeptic without repudiating both himself and God. And the conclusion of our elegant author, then, is unanswerable: "No one who possesses true genius can be skeptical except he be traitorous to his own splendid endowments."† Again: "The instinct of faculty precedes the development of faculty—a great truth."‡ But this instinct is the spontaneous stirring of initial life.

But there is another class of writers—the infidel and skeptical—who, failing to distinguish initial life from moral evil in man, have unwittingly testified to the very Bible, and the religion founded upon it, which they wished to subvert. A volume of quotations from infidel works might be adduced, but some from Thomas Paine, the most malignant, malevolent, and irreverent of infidels, must suffice. The very motto on the title-page of his "Political Works"—

* "Studies in the Forty Days between Christ's Resurrection and Ascension," pp. 275-277. † Ibid., pp. 279, 280. ‡ Ibid., p. 361.

"The world is *my* country; to do good *my* religion"—is founded on initial life. In the introduction he makes another concession, unconsciously of course: "Many circumstances have [arisen] and will arise which are not local but *universal*, and through which the *principles* of all lovers of mankind are affected," namely, "the natural rights of all mankind—the concern of every man to whom nature hath given the power of feeling;" and this power is the spontaneous prompting of initial life, for initial life is the ground of universal civil freedom. Antiquity gleams with occasional expressions of this principle amid the oppression of ignorance, superstition, and despotism. Till this principle can be extirpated from humanity, and the gospel to develop and guide it can be extinguished, abandon not the hope of universal civil freedom. So long as this principle underlies humanity, Christianity cannot fail or die, and in the career of Providence will have heralds of its final triumphs from infidelity itself. It was the "*sound* doctrine of initial life contained in the "Common Sense" of Paine that elicited those commendations of General Washington, Major-general Lee, and Dr. Rush, which sottish skepticism flaunts to the world. Again: "Society in every state is a blessing;"* So far as society is founded on initial life it is a blessing; otherwise it is a curse. Again: "Of more worth is one honest man to society, and in the sight of God, than all the crowned ruffians that ever lived."† Here is one example of initial life against moral evil. Again: "We claim brotherhood with every European Christian, and triumph in the generosity of the sentiment."‡ Paine himself exulting in initial life! Again: "To see the bounties of heaven destroyed, the beautiful face of nature laid waste, and the choicest works of creation and art tumbled into

* Thomas Paine's "Political Works," p. 7. † Ibid., p. 20. ‡ Ibid., p. 23.

ruin, would fetch a curse from the soul of piety itself."* The lamentation of initial life. Again: "The duty of man is plain and simple, and consists of but two points: his duty to God, which every man *must* feel, and with respect to his neighbor, to do as he would be done by"†—the very doctrine of initial life. Again: "All religions are, in their nature, mild and benign, and united with principles of morality."‡ But without initial life there could be no religion or morality. Again: "Government founded on a moral theory, on a system of universal peace, on the infeasible, hereditary rights of man, is now revolving from West to East by a stronger impulse than the government of the sword revolved from the East to the West. It interests not particular individuals but nations in its progress, and promises a new era to the human race." The very tendency of initial life. Again: "Man is so naturally a creature of society that it is almost impossible to put him out,"|| so strong is the bond of initial life. Again: "All the great laws of society are laws of nature"¶—initial grace in nature. Again: "Instinct in animals does not act with stronger impulse than the principles of society and civilization in man."§ A stronger testimony to initial life cannot be found outside the Bible. Again: "Every religion is good that teaches man to be good;"** but no religion can be good without initial life. And "wishing the freedom and happiness of all nations," he closes his "Political Works" ignorant that the wish originated in initial life.

But some extracts from Paine's "Age of Reason" are still more conclusive proofs against his skepticism. "I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures hap-

* Thomas Paine's "Political Works," p. 121. † Ibid., p. 263.
 ‡ Ibid., p. 281. || Ibid., p. 347. ¶ Ibid., p. 350. § Ibid., p. 354.
 ** Ibid., p. 442.

py"*—some of the noblest fruits of initial life, whatever else he did *not* believe. Again: He admits "that the repugnance we feel in ourselves to bad actions, and the disposition to good ones"† is a revelation from God; but both the "repugnance" and the "disposition" are the spontaneous impulses of initial life. Again: "We imitate the moral character of the Creator by forbearing with each other; for he forbears with all"‡—an imitation impossible without the prompting of initial life. Again: "As for morality, the knowledge of it exists in every man's conscience"||—the very doctrine of initial life.

I have already referred to Bob Ingersoll. Take from Tom Paine's, Bob Ingersoll's, and every other infidel's writings, ancient and modern, all that they ignorantly derived from initial life, and not a vestige of merit is left. Do this, and they will be the first to condemn and fly intimidated from what remains. When will skepticism cease to revive old theories long since exploded, as Hume's sophism against miracles, exposed by Campbell, Paley, and Chalmers, and Paine's "Age of Reason" by Bishop Watson?

*"Age of Reason," p. 5. †Ibid., p. 151. ‡Ibid., p. 154. ||Ibid., p. 155.

CHAPTER XVII.

WESLEYAN AUTHORITIES ADDUCED.

WESLEY recognized this principle: "We conceive further, that through the obedience and death of Christ (1) the bodies of all men become immortal after the resurrection; (2) their souls receive a *capacity* of spiritual life; and (3) an actual *spark, or seed*, thereof."* Again: "Salvation begins with what is usually termed, and very properly, preventing grace, including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible to God and the things of God."† Again: "Every man has a greater or less measure of this [preventing grace], which waiteth not for the call of man. Every one has some measure of that light, some faint, glimmering ray, which sooner or later, more or less, enlightens every man that comes into the world."‡

Fletcher recognized this principle: "We readily grant that Adam, and we in him, lost all by the fall; but Christ, mightier to save than Adam to destroy, solemnly gave himself to Adam, and to us in him, by the free, everlasting gospel which he preached in paradise. And when he preached it, he undoubtedly gave Adam, and us in him, a *capacity to receive* it—that is, a *power* to believe and repent. If he had not, he might as well have preached to stocks and stones, to beasts and devils. It is offering an insult to

* "Minutes of Conversations," etc., Wesley's Works, Vol. V., p. 196. † Sermon on "Working Out Our Own Salvation." ‡ Ibid.

the only wise God to suppose that he gave mankind the light without giving them eyes to behold it; or, which is the same, to suppose that he gave them the gospel without giving them power to believe it."* Again: "Out of Christ's fullness all have received grace, a little leaven of saving power, an inward monitor, a divine reprover, a ray of true heavenly light, which manifests first moral and then spiritual good and evil."† Again: "We maintain that, although without Christ we can do nothing, yet, so long as the day of salvation lasts, all men—the chief of sinners not excepted—can, through his free preventing grace, 'cease to do evil, and learn to do well,' and use those means which will infallibly end in the repentance and faith peculiar to the dispensation they are under, whether it be that of heathen, Jew, or Christian."‡

Richard Watson recognized this principle: "But virtues grounded on principle, though an imperfect one, and therefore neither negative nor simulated, may also be found among the unregenerate, and have existed doubtless in all ages. These, however, are not from men, but from God, whose Holy Spirit has been vouchsafed to '*the world*,' through the atonement. This great truth has been lost sight of in this controversy [on original sin]. Some Calvinists seem to acknowledge it substantially, under the name of 'common grace;' others choose rather to refer all appearances of virtue to nature, and thus, by attempting to avoid the doctrine of the gift of the Spirit to all mankind, attribute to nature what is inconsistent with their opinion of its entire corruption. But there is doubtless to be sometimes found in men not yet regenerate in the Scripture sense, not even decided in their choice, something of moral excellence, and of a much higher character than is to be attributed to a

* Fletcher's Works, Vol. I., pp. 141, 142. † Ibid., p. 142. ‡ Ibid., p. 145.

nature which, when left to itself, is wholly destitute of spiritual life. Compunction for sin, strong desires to be freed from its tyranny, such a fear of God as preserves them from many evils, charity, kindness, good neighborhood, general respect for goodness and good men, a lofty sense of honor and justice, and, indeed, as the very command issued to them to repent and believe the gospel in order to their salvation implies, a power of consideration, prayer, and turning to God, so as to commence that course which, persevered in, would lead on to forgiveness and regeneration. To say that all these are to be attributed to mere nature is to surrender the argument to the semi-Pelagian, who contends that these are proofs that man is not wholly degenerate. They are to be attributed to the controlling influence of the Holy Spirit; to his *incipient working* in the hearts of men; to the warfare which he there maintains, and which sometimes has a partial victory before the final triumph comes, or when, through the fault of man, through 'resisting,' 'grieving,' 'vexing,' 'quenching' that Holy Spirit, that final triumph may never come. It is thus that one part of Scripture is reconciled to another, and both to fact; the declaration of man's total corruption, with the presumption of the power to return to God, to repent, to break off his sins, which all the commands and invitations to him from the gospel imply; and thus it is that we understand how—especially in Christian countries, where the Spirit is more largely effused—there is so much more general virtue than in others; and in those circles especially, and in which Christian education, and the prayers of the pious, and the power of example are applied and exhibited."* This is the clearest reference to initial life I have seen in any author, and with Watson I conclude reference to Wesleyan authorities on the subject.

* "Institutes," Vol. II., pp. 85, 86.

Even Calvin maintains our doctrine. Swept away by revelation, reason, and universal experience, he says: "As the perfection of a happy life consists in the knowledge of God, that *no man might be precluded* from attaining felicity, God hath not only sown in the minds of men the *seed of religion—religionis semen*—but hath manifested himself in every part of the world, and daily presents himself to public view in such a manner that they cannot open their eyes without being constrained to behold him."* On this scriptural and Arminian foundation the Calvinian theory cannot stand.

* Calvin's "Institutes," Book I., Chapter V., Section 1.

CHAPTER XVIII.

INITIAL LIFE WITHDRAWN.

WHO can delineate man wholly unrestrained by initial life? You are probably not aware that the most terrific examples are given in the Scriptures in which initial life was wholly suppressed, if not extirpated. The antediluvians were "*flesh*"—in the lowest sense sensualized, brutalized—like the animals, seeking utmost gratification only in the flesh; not only morality and spirituality, but initial life, all gone, or the last spark expiring, and man left unrestrained to the last limit of innate moral evil. "The earth was corrupt before God"—from end to end, like a new hell. "Filled with violence"—lawless as hell. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"—the very fountain of thought, desire, purpose, motive, unmingled moral evil—the incipient stirring of initial life, the good "seed," wholly suppressed, and innate enmity, the evil "seed," wholly unrestrained. "Continually," with no interval of reason, reflection, conscience. This solid mass of moral evil the Spirit of God struck and stirred in vain for one hundred and twenty years. And to crown all, God reacts on himself; for "it repented him that he had made man on the earth, and it grieved him at his heart." All is lost. Moral evil is now incurable. Earth is another hell. Man is a devil. God might as well try to change the old hell and devils as change earth and man now. Earth must be destroyed, and renewed, and man reproduced. Hence the deluge.

Go on. "Even as Sodom and Gomorrah, and the cities

about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire"—next to hell, and turned into hell. Go on. "Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities—speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves: woe unto them!—carried about of winds; twice dead, plucked up by the roots; raging waves, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Stormy, scething sea of human passion, like the agitated lake of fire! wandering stars, going down in the blackness of darkness!

Go on. Paul completes the picture: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor"—go read the rest in the first chapter of Romans. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator. For this cause God gave them up unto vile affections; for even their women"—go read what follows in the same chapter. "And likewise also the men"—go read that too in the same chapter; I cannot repeat it. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being *filled* with all unrighteousness, fornication, wickedness, covetousness, maliciousness; *full* of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-

breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only *do* the same, but have *pleasure* in them that do them." Such was primeval heathendom. Do you not seem to be reading a description of hell itself? What more is required to complete the portraiture of the damned but the prospective punishment?

Let men now live to the antediluvian age, and how soon would the earth be converted again into a hell! Are you surprised that whole nations from time to time are swept from the earth? Is it any wonder that scourges so often sweep around the world? or that calamities are daily occurring in the four quarters of the globe? See you not in the hand of Providence the fetters of omnipotence that bind man as the chains hold the alien angels?

Moreover, next see how nearly already this innate enmity makes man like Satan, and earth like hell! Recoil not as I lift the curtain, and you see and hear. What mean the horrid, direful, blasphemous oaths, the reckless imprecations, the malignant denunciations and recriminations, the remorseless maledictions, the burning words of rage, if the tongue be not already "set on fire of hell?" You need not wait to enter hell to hear and learn its language. That thunder, "Thou shalt not take the name of the Lord thy God in vain," peals through the world; but infuriated millions of human voices roll back defiance, as if so many lost angels had rushed from hell, and found utterance on earth. Is not man reeling and staggering, drunk to the last excess, as if his blood, and brain, and nerves, and lungs, and heart, and eyes, and lips, and tongue were flaming with hell-fire? How much does a drunkard, living and dying, differ from a maddened fiend? What differs that guilty conscience in every wicked man's breast—the stirring,

coiling, writhing, raging of the undying worm—from the great serpent? And in pride who is prouder than man but Satan? And in anger what fiercer flame burns in hell? And in resentment and revenge, in dueling and in murder, are you not reminded of contending fiends? And in hypocrisy—Satan only can excel man in this. And in clamor, railing, slander, lying, and evil-speaking, the uproar of hell can only surpass man. And in ambition has not this flame already wrapped the world in ruins a thousand times, and the earth in war heaved and raged like the lake of fire? the leaders marshaling and hurling great armies upon each other, as if Satan led his burning squadrons into battle, and fallen seraphim and cherubim crossed swords in the strife; the smoke, the flame, the thunder, the clash, the shock, the shout, the groans, the wails, the red fields and rivers—what more like hell this side hell? It seems Satan and his angels need give themselves no trouble about man; and they would not but for the antagonism of initial life, for it is against that they are contending through the protracted and deadly struggle. Man is naturally fighting against God as Satan who goes up and down the earth seeking whom he may devour, and, like Satan, is rushing onward under the suspended wrath of God toward everlasting burnings. Impelled by a desperation that knows no restraint but initial life, and no limit but the impassable barriers of Providence, man by nature is the ally and image of Satan. What are death, the grave, and a future judgment to him any more than prospective doom is to the fallen principalities and powers? Sing, O hell! Let all the sons of the morning, who fell with Lucifer, shout for joy—for they may do it—over the annexation of man by nature to the empire of hell. I hear the wild shout. It chills my blood. It is horrid, blasphemous exultation, but it is over as horrid a truth. Is the throne of Jehovah giv-

ing way, and heaven opening its portals to the combined assault of the maddened millions of men and devils? No. "Mighty angels" are there, and the mightier God.

Tell me not of the restraint of human laws. They are all cobwebs. If they were incalculably better, they would be violated or repealed; if they were incalculably worse, they would be made worse till earth were as lawless as hell. What better laws than those of God? and what would they be to man without restraining grace and impassable providence? Why wonder the final judgment is delayed so long? The wonder is why is it delayed at all. It were just if the sun never rise again. It is just if the archangel is on the wing to call us the next instant before the throne. Name a trait of enmity to God in Satan that cannot be found in man. Is the world up in arms against God? So is Satan. Is man dead in sin? So is Satan. Is man by nature without God and hope? So is Satan. Does the wrath of God abide on the wicked every day? So it does on Satan. Are the wages of sin death? So with Satan. Will not the wicked and the nations that forget God be turned into hell? So with Satan and his angels.

Take initial life utterly from man, and what have we? That instant the transformation of man into a fiend would be complete; yonder sun and moon and stars would shine as on another hell; the breezes would fan the cheeks of demonized man; the sweet flowers would bloom as if on the shores of the burning lake; the birds would sing as if cheering the regions of the damned; the lightnings leap and the thunders peal as from the blackness of darkness; and all nature "groan" in despair of deliverance from the bondage of corrupt man. It seems so now. The gates of death are all round the earth. The earth and the heavens have been shaken terribly three times—"cursed" when Adam sinned, at the deluge, and at the crucifixion—the next shock,

at the judgment, will finish it. The whole animal creation, with few exceptions, in earth, air, and sea—especially the sea—is mutually destructive. Imagine, I say, initial life extinguished. Hell-struck, the frame-work of society instantly goes to pieces; universal antagonism and anarchy ensue; the social ties all severed—man, desperate, reckless, frenzied, in a single generation would be exterminated; the pent-up energy of enmity to God and man would burst forth, every man with its hideous expression in countenance, eye, and voice, as if every devil in hell had broken his chains and rushed from its gates, and hell itself had swept over its beach of sulphur. Take off the invisible fetters of initial life from the human conscience, will, and affections, and humanity swells and heaves and breaks into a tumultuous ocean of passion, as if all the hidden forces of earth and air had broken out in another deluge. Destroy this centripetal moral force, and earth flies off to the distance, depth, and solitude of hell. Take away initial life, and man becomes so much like Satan, and earth like hell, that the judgment only is required to consume the earth to ashes and consign man to the “everlasting fire prepared for the devil and his angels.” And in hell the resemblance in nature, doom, and destiny will be completed, and last forever. What think you now of the natural dignity of man in ancient or modern times? What of man’s self-sufficiency but for unbounded moral evil? What of the “fair side of human nature,” as some men of splendid abilities describe unregenerate man? What of his natural “innocence and perfection” now? Is man by nature now, as some say he is, only “a little lower than the angels,” or a “little less than God,” as the words may be rendered?

But go on. Do you not see the last limit of uncontrolled depravity in demonized woman? Think of Jezebel driving her chariot over the crushing bones of the dead king, and

Herodias suggesting, and Salome demanding, the head of John the Baptist. It is not possible for children to be alienated from their parents, or parents from their children, but by the loss of initial life in sin, insanity, or by Satan. Take it away, and the family is transformed into a circle of fiends akin. Distinguish between the condemnation and restraint of conscience: remove the latter, and you have the malevolence and remorse of hell. Bereft of initial life, there is reason, as in the lost angel, but no light now to guide, and reason can see no paths but those of death and despair. There is conscience, but no relief now known but that which is forfeited. There is the heart, but no power now to melt it into contrition. There is will, but no law now by which to regulate its volitions. The potential, quiescent state of the natural mind now is that of waiting for occasions to express its whole energy of enmity in any form of opposition to God and man. Thus the mental powers in themselves have only the blind energy or force of moral evil—lawless, boundless. There is not a crime or vice in man or woman but is a perversion of initial life. “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies; these are the things which defile a man.” Evil thoughts have their origin in moral evil; murder has its germ in revenge; adultery is the perversion of conjugal affection; theft is the perversion of the desire and right of property; false witness is a perversion of the love of truth; blasphemy is a perversion of reverence; slander is a perversion of the love of purity in our brother and society; and so on to the last element or germ and expression of moral evil. The law of moral relations pervades and binds together the material and spiritual universe, and this law is founded on initial life. Sever this central link in any man, and he is sundered from God and his holy universe. Take away initial

life, and nature becomes hateful. See the address of Satan to the sun:

O thou that, with surpassing glory crowned,
Lookst from thy sole dominion, like the God
Of this new world; at whose sight all the stars
Hide their diminished heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down,
Warring in heaven against heaven's matchless King!*

What more convincing proof of unrestrained constitutional moral evil in man can we have than the selfishness of the wicked in rifling the dead on the battle-field, or the wreckers on the stormy sea-shore, or plunderers gliding like ghosts in the conflagration of a city, or the riot and jollity of the lawless in a wasting pestilence? Read the history of the French Revolution: "Victims passed under a steel arch of ten thousand swords. Heads, arms, and breasts of delicate females were cut off, the heart, yet warm, cut out, and the body mangled a mass of ghastly wounds. Executioners returned from their work with their hands, clothes, and beard dripping with blood. In the palace, streams of blood flowed everywhere from the roofs to the cellars; the staircases were strewn with dead bodies, and it was impossible to set foot anywhere without placing it on a dead body. Atrocities prolonged the horror. Victims were made to drink the warm blood fresh from slain royalists to the nation. Blood often spouted from death-blows of victims upon relations who sought their pardon. Horrible saturnalia! Men of the mountain looked around as if they had issued from the blood-stained caves of cannibals, or from the scorching threshold of hell—men who were ready to con-

* "Paradise Lost," Book IV., lines 32-41.

vert nations into deserts that they might occupy them with tigers. Marat, the Medusa of the Jacobins, terrified France and appalled the world. There were men who wore human ears as cockades. A Jacobin orator said 'blood was the food of the children of liberty who rested on a bed of corpses.' The sanguinary revolution in a few years devoured several generations of men of genius of every description."*

I make the following lengthy quotation from a profound German theologian:† "Evil in itself has no truly uniting power; it is only able to produce an inwardly hollow unity—an appearance of fellowship—which perpetually vanishes; it not merely separates and isolates its servants, but it drives them inimically against each other by the incessant collisions of the divided selfish interests, so that if evil had anywhere in human life the sole dominion nothing else could arise than that natural condition of Hobbes, the *bellum omnium contra omnes*. Only in the battle against the good would the powers which render service to evil, laying aside their internal disputes, unite themselves in order immediately after the victory to strive again inimically against each other; and it is only such a combined operation which Christ ascribes to the *βασιλεία τοῦ Σατανᾶ* (Matt. xii. 25, 26). But in a condition thus constituted the evil would everywhere stand in its own way; its inward pain would even here break through every covering of earthly pleasure; the thousand-fold woes and oppressions with which the wicked, as unwilling instruments of the Divine punitive justice, persecute each other, would then extend to and fill out the entire existence, and thus the present life would become to the sinful a very hell. It is first of all the sensational necessity of man which compels him, when the im-

* Alison's "History of Europe." † Müller's "Christian Doctrine of Sin," Vol. I., pp. 448, 449.

pulse of reason and the Divine command no longer hold sway over him, to seek the fellowship of his fellows, and first in order to possess and enjoy that after which he strives in sin, the individual must subordinate his will to certain regulations of society. Thus every horde of robbers which has relinquished moral intercourse with the rest of the world, and has declared open war against the laws of the State, must immediately again establish these laws—partially at least—in order to set certain limitations to the dominion of evil so destructive among themselves. Thus in our own time we see the demoniacal rebellion against heavenly and earthly majesty, so soon as it has itself anywhere attained dominion, immediately carry out with fire and sword its own fundamental axioms with the utmost possible unbounded arbitrariness with respect to the individual. Even if the wicked expressly unite themselves to hold battle against the good they must subordinate themselves to certain moments in the notion of good, if only to the most abstract and formal—such as order and obedience to a general norm—in order merely to be able to begin the warfare. *Evil ventures not to be itself*; it is seized with a restless flight from itself, and hypocritically conceals itself behind every appearance of good. The moral basis on which every society rests compels the most resolute villain—who has destroyed in himself the feeling of shame, who no longer places himself before the inward judgment-seat of conscience—to make the same confession.” The conclusion is, uncontrollable moral evil is self-destructive, and destructive of moral good.

Take, for example, the abolition of the right of property, which right originates in initial life, and is regulated fully by the gospel. The following is quoted in a note by Chalmers, and may be re-quoted here: “The effect [of the abolition of property] would be as instant as inevitable. The cultivation of fields would be abandoned; the population

would be broken up into straggling bands, each prowling in quest of a share in the remaining subsistence for themselves; and in the mutual contests of rapacity they would anticipate by deaths of violence those crueller deaths that would ensue in the fearful destitution which awaited them. Yet many would be left whom the sword had spared, but whom famine would not spare—that overwhelming calamity under which a whole nation might disappear. But a few miserable survivors would dispute the spontaneous fruits of the earth with the beasts of the field that now multiplied and overran that land that had been desolated of its people. And so by a series, every step of which was marked with increasing wretchedness, the transition would at length be made to a thinly-scattered tribe of hunters, on which before had been a peopled territory of industrious and cultivated men. Thus, on the abolition of this single law, the fairest and most civilized region of the globe, which at present sustains its millions of families out of a fertility that now waves over its cultivated, because its appropriated, acres, would, on the simple tie of appropriation being broken, lapse in a few years into a frightful solitude; or, if not bereft of humanity altogether, would at last become as desolate and dreary as a North American wilderness.”*

“Nature never gives more effectual demonstration of her wisdom than by the mischief which ensues on the abjuration of her own principles; and never is the lesson thus held forth more palpable and convincing than when respect for station and respect for office cease to be operating principles of society.”† Here “nature,” and “her wisdom,” and “her own principles,” are confounded with initial life. Again: *Modesty*, by which “those hallowed decencies of

* “Political Economy in Connection with the Moral State and Moral Prospects of Society.”

† Chalmers: *Bridg. Treatises*, p. 176.

life are kept inviolate, which are so indispensable to all order and to all moral gracefulness among men"—imagine modesty obliterated—and "we have only to conceive the frightful aspect which society would put on did unbridled licentiousness stalk at large as a destroyer, and rifle every home of those virtues which at once guard and adorn it."* Again: "The consequences of a universal distrust, in the almost universal stoppage that would ensue of the useful interchanges of life, are too obvious to be enumerated. The world of trade would henceforth break up into a state of anarchy, or rather be paralyzed into a state of cessation and stillness. The mutual confidence between man and man, if not the mainspring of commerce is at least the oil, without which its movements were impracticable. And were truth to disappear, it would vitiate—and that incurably—every social and domestic relationship; and all the charities, as well as all the comforts, of life would take their departure from the world."†

Withdraw initial life from humanity, and two unspeakable and unlimited evils would instantly follow—all tendency to good would cease, and all restraints to evil be removed. Unmixed, unrestrained enmity to God and man would be universal. Obliterate benevolence, and you have uncontrolled malevolence; compassion, and you have cruelty; sympathy, and you have insensibility; meekness, and you have resentment; the spirit of forgiveness, and you have revenge; friendship, and you have enmity; love, and you have hate, rage, malice; beneficence, and you have selfishness; generosity, and you have avarice; honesty, and you have fraud; humility, and you have pride; justice, and you have oppression; veracity, and you have falsehood; chastity, and you have licentiousness; reverence, and you have profanity; all tendency to good, and you have reali-

* Chalmers: *Treatises*, p. 164. † *Ibid.*, pp. 252, 253.

zation of all evil. Ruin is at the sacrifice of reason; condemnation at the sacrifice of conscience; woe in the abuse of will; and hell the doom of a wicked heart. In this state the very countenance would "inspire anguish," as that of some of the Cæsars did, and of monsters in iniquity does, and that of fallen angels would. Every look would be a torture, every word a horror, and every motion a terror.

Spontaneous hatred to every excellence and beauty in nature, art, and religion would be universal. I suppose pride, jealousy, and envy unrestrained may blacken into malignity. "Caligula used to insult the gods themselves, frowning even at the statues of Apollo and Jupiter of the capitol. He thought of abolishing Homer, and ordered the works of Livy and Virgil to be removed from all libraries because he could not bear that they should be praised"—not insensible as the wild beasts to æsthetic emotions, but because sensible of them, maddened by them; and the more sensible, the more infuriated he was against them.

Liberate the malevolent passions from the restraint of the benevolent, and the manifestation of the malevolent would be without bounds or end—as "the beginning of strife is as when one *letteth out water*," "as *coals* are to *burning coals*, or *wood* to *fire*." Who can imagine the state of humanity under the absolute control of passions absolutely evil in them? I suppose hell itself is such a state. Gratification in evil is itself hell; for there is no word but hell, to its lowest depth of meaning, that can express the reaction of absolute malevolence and selfishness. To man bereft absolutely of initial life the surrounding universe of worlds and holy, happy beings, resplendent with the glory of God, would be repellent as it now is to the malignant

* "Seekers After God," by Farrar, p. 58.

fallen angels. In a word, destroy the force of gravitation, and the material universe sinks into ruins; destroy the principle of vegetable life, and vegetation dissolves to dust; destroy the principle of animal life, and the animal kingdom perishes; destroy the principle of initial life, and the moral universe is subverted.

PART II.

RELATION OF INITIAL LIFE TO ETERNAL LIFE.



CHAPTER I.

THE TESTIMONY OF SCRIPTURE.

THE doctrine of initial life is set forth in the Scriptures in the strongest light. The doctrine is this: All men are partially quickened by the grace of God, unconditionally, irresistibly, and passively.

Discriminate between natural depravity and initial life. The one is by descent and reproduction from Adam; the other is by derivation and impartation from Christ—the former is spiritual death, the latter is initial life. Both are universal. Both are unconditionally and passively received. These principles are not originated by reason, the will, or education. They exist before reason or the will acts at all. Reason, the will, and education find them already in every man. These principles are to be distinguished from the mental powers. If initial life is not a principle distinct from the mental powers, then natural depravity is not a principle distinct from them. If both be not principles *in* the soul, then what is the soul? That these principles are not the soul is undeniable. That they are spontaneous, active, and antagonistic is also undeniable. And that initial life is imparted by the Holy Spirit

to every man as his birthright under the code of redemption I shall now show from the Scriptures.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” This is the first flash of initial life of which we have any account in the universe and eternity, shedding a soft and melancholy splendor over a faded world. Wrapped in the coil of the vegetable seed is the principle of activity, transmissible but not transmutable. Moral evil, or enmity to God, was self-produced in Adam through the agency of Satan, and is transmitted from Adam to his posterity. This is called the seed of Satan, because morally evil man is like Satan, in league with Satan, and in nature enmity—spontaneous, active enmity—to God, the origin of which was in the independent and deliberate volition to violate the command or will of God. Instantly Adam becomes morally evil, and the enemy of God. He does not confess, but extenuates, his sin; likewise Eve. He had no power to confess, because there is no element of contrition in absolute enmity to God. As yet there was in him no principle of repentance, to him no command to repentance, no promise to encourage repentance, no power to repent; as yet no provision for repentance revealed. He was dead in himself, and dead to God, because moral evil in itself implies the utter negation of moral good. It is extremely worthy of observation just here that the declaration of enmity between man and Satan was given unsolicited by Adam, and therefore was anterior to repentance, supplication, and hope—anterior to any actual enmity between fallen Adam and Satan.

How then? The answer is easy. In the moment the declaration of conflict between man and Satan was made the principle of initial life was imparted to Adam, and henceforth it became the principle of hostility to moral

evil in him; that is, in view of the prospective atonement of the Second Adam—the seed of the woman—this new principle of hostility to moral evil is supernaturally, unconditionally, and passively imparted to Adam, and is the birthright of all his posterity under the code founded on the atonement. Without this new supernatural and active principle antecedently given, had God offered pardon and restoration to Adam he could not have accepted either without continuing the enemy of God; for moral enmity cannot change itself, is not self-transforming, itself is in its seed; otherwise there could be no moral antagonism in any man. But with the new throb and impulse of initial life from God as an independent and spiritual energy, man can resist successfully the energy of moral evil cohering in himself; and hence the enmity between the seed of the woman and the seed of Satan in all time. This new principle is the gift of mercy to every man, and is the foundation in every man corresponding to the new government of man—that of mercy.

Probably there is not a stronger scripture in proof of our doctrine than the following: “For when we were yet without strength, in due time Christ died for the ungodly”—without strength; absolutely without power to obey moral law; every man utterly unable by nature to save himself; as a dead body is of animal life and action. The necessity of unconditional initial life to obey God, therefore, is undeniable. “In due time” Christ died to impart this universal gift—his death to be efficacious prospectively and retrospectively from the beginning to the end of time. Spiritual life in Adam was not diminished or suspended, but extinguished; and consequently he was without spiritual power, purpose, or hope till reanimated by initial life.

Again: “By one man sin entered into the world, and death by sin; and so death passed upon all men.” That is,

all men are spiritually dead in Adam; but all men are partially quickened by grace in Christ. The unconditional effects of Adam's sin and Christ's atonement are coëxtensive. Again: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man"—and therefore there is a spiritual blessing of some sort and degree for every man, which must be initial grace, as it cannot be said that every man unconditionally obtains more grace than this, for all are not unconditionally saved. Again: "Who is the Saviour of all men"—which cannot be true except in the universal and unconditional gift of initial life; for many are lost. Again: "This was the true Light, that lighteth every man that cometh into the world"—which would be powerless on a dead world if it carried no life with it. Again: "In him was life; and the life was the light of men"—which could not be true unless every man received unconditionally a degree of life and light from Christ. Again: "And the light shineth in darkness, and the darkness comprehended it not"—those who have the light and life of Christ, but have not the gospel. Again: "That all men through it [the light they have] might believe"—all men have light and life enough for repentance, saving faith, and good works. Again: "He was in the world, and the world knew him not"—had life and light but knew not their source. So from the beginning to the end of the world. Again: "This is the condemnation, that light is come into the world, but men love darkness rather than light"—resist the stirrings of initial life, and quench their moral convictions. Again: "It is God that worketh in you, both to will and to do of his good pleasure"—God worketh; there is initial life, and spiritual life too, all the way to glory. Again: "Their sound [nature is Christ's preacher to all]

went into all the earth, and their words to the end of the world." "For the invisible things of God [his greatness, wisdom, presence, goodness], his eternal power and Godhead, are clearly seen, being understood by the things that are made, so that they [heathen] are without excuse; because that when they knew God, they glorified him not as God, neither were thankful"—initial life underlying the moral obligation of the whole heathen world. Again—on the same foundation Paul preached to the Lycaonians: "We preach unto you that ye should turn from these vanities to serve the living God, who made heaven and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways; nevertheless, he left not himself without witness—in that he did good, and gave us rain and fruitful seasons, filling our hearts with food and gladness." And so to the Athenians: "The God that made the world, dwells not in temples made with hands, nor hath he need of any thing; seeing he giveth to all life, and breath, and all things. He hath made of one blood all nations of men, to dwell on all the face of the earth, that they might seek the Lord, if haply they might feel after him, and find him. He is not far from every one of us; for in him we live, and move, and have our being, as certain of your poets have taught.* We are the offspring of God. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Initial life in the Athenians trembled toward THE UNKNOWN GOD, to whom they had erected an altar, whom they had "ignorantly worshiped," and whom Paul now "declared unto them." In initial life, St. Paul means, every man has a divine descent. And so to the Romans: "For as many as have sinned without the law shall also perish without the law; and as many as have sinned in the law

* See extracts from Greek poets farther on.

shall be judged by the law (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the [written] law, these, not having the [written] law, are a law unto themselves; which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another); in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel"—Jesus Christ the source of initial life to all men, and the judge of its use by every man.

Every man, without respect of person, has a measure of initial or spiritual life whereby he may be saved. This, I repeat, is the birthright of every man under the covenant of salvation. "The grace of God that brings salvation, hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this world." This grace universally carries with it an import of a moral nature, which, if obeyed to the end, will save, though Christ be unknown and the gospel be not outwardly preached. *Ἐπεφάνη*—*shone out*—possesses an energy immediate and a glory the most impressive. Like the sun shining over the whole earth, initial grace shines upon all men, and as freely as the genial influences of the sun are dispensed to every inhabitant of the earth. As there was light in the world before the sun was formed, so there was spiritual light in every man before Christ appeared, and there is still a measure of this life in every man where Christ is not yet known. Again: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." "Therefore" this is the conclusion of the whole

Bible on the two fundamental doctrines of total depravity from Adam and universal impartation of initial life from Christ. In this one verse the revelation of total depravity and initial life as coëxisting in every man is compacted. The argument is: As all men inherit from Adam depravity tending to condemnation, so all men inherit from Christ the free gift of grace tending to justification. As no man can be unconditionally lost for Adam's sin, so no man can be unconditionally saved because of Christ's atonement; but as every man derives from Adam the active energy of depravity tending to condemnation, so every man derives from Christ the active energy of grace tending to justification; and this grace is initial life. The offense of Adam and the righteousness of Christ are each universal in their effects—the one efficacious in universal depravity, and the other efficacious so far as to enable every man to be justified and saved. As spiritual death passed upon all men by the sin of Adam, though many never heard of Adam, so all men receive a measure of spiritual life from Christ's vicarious death, though many never heard of Christ. If it were necessary that man should hear of Christ before he could receive any benefit from his atonement, then it were necessary that he should hear of Adam's sin before he could receive any hurt from his fall, which the experience of every man demonstrates to be false. As one may suffer from the operation of poison without knowing the origin or the nature of it, so one may be restored by a remedy without knowing the origin or the nature of it. Free-will in every man, under the restraining and supporting initial grace of God, may resist the power of hereditary depravity, and produce acceptable repentance toward God. "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted of him." That is, initial life is given to every

man to live according to the light and privileges he has, and every one that does this is accepted of God. Such was Cornelius, and such was Job. "Job was a perfect and upright man, that feared God, and eschewed evil," though *he* had sufficient knowledge to assure him that his Redeemer lived. Under the influence of a measure of initial life a man may seek regeneration, and do the things contained in the evangelical law, though he never heard of this law, and so be saved. In all initial life is the subjective basis of responsibility—the only life-throb of the world. Again: "The gifts and calling of God are without repentance." Without the gift of initial life, the calling of God would be in vain, and repentance impossible. "The Lamb slain from the foundation of the world"—as the unconditional redemptive cause of initial life to the world, and consequently of eternal redemption to all who improve that life. "And I, if I be lifted up from the earth, will draw all men unto me"—by the spontaneous tendency of initial life. "No man can come to me, except the Father which hath sent me draw him"—by the impulsive power of initial grace. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned"—discerned all the way and in succession, from beginning to end, by initial, regenerating, and sanctifying grace. "For I know that in me [that is, in my flesh] dwelleth no good thing." Without initial life, therefore, good is impossible. And so, comprehensively, in the great commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved [one-half the Bible]; but he that believeth not shall be damned" [the other half]—is founded on initial life, universally, unconditionally, and passively given to man by the Holy Spirit, as freely and immediately as the sun en-

lightens and enlivens the whole earth from the beginning to the end of time.

The presence of these two conflicting principles is set forth in the strongest light in the case of utterly backslidden Israel: "They *seek* me daily, and *delight* to know my ways, as a nation that did *righteousness*, and forsook not the *ordinances* of their God; they ask of me the ordinances of *justice*; they *take delight* in approaching to God"—a clear case of delighting in the law of God, after the inward man—the abiding prompting of initial life.

St. Paul maintains beyond all cavil, and establishes our doctrine forever, in the seventh chapter of Romans: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." In this profound and exhaustive analysis of the unregenerate heart the spontaneous activity of initial life is seen in the whole conflict.

The parables of Christ illustrate most impressively and clearly the spontaneity of initial life. That of the "Sower" represents Christ depositing initial life in the world as the seed of eternal life, or as the soil in which the seeds of eternal truth are sown; that of the "Seed Growing Secretly"

represents the same thing—germinating in “the blade,” “the ear,” “the full corn in the ear;” that of “The Mustard-seed” spontaneously expanding over the whole earth; that of the “Leaven” diffusing itself through the whole measure of meal; that of the “Talents”—those improved increasing, and the one neglected taken away; that of the “Barren Fig-tree” illustrating neglected initial life; and that of the “Prodigal Son” illustrating the revival and consummation of initial life—all teaching, as every thing has in it its own germ of development and destiny, so has initial life.

In a word, I find this principle *revealed* nowhere but in the Bible, “an ancient and venerable record, which presents those *results* to which all philosophy must yet return.”* It is a supernatural principle immediately imparted, and not developed or evolved from any germ in nature, or according to any natural laws known or hidden. In its origin it is absolutely supernatural, as were the divine facts of creation, revelation, the incarnation of Christ, his resurrection, ascension, and miracles, or the impartation of *life* to vegetable, animal, and holy angels and Adam in creation. Its law of effluence is absolutely divine, and hence incomprehensible. There is no norm, cause, or law, known or hidden, in the natural universe, material or mental, that can explain the origin of this principle. Its laws of creation and impartation are hidden, insphered, in the absolute will of God. Consequently it is not transmissible by hereditary descent as depravity is. It is this principle from God *in* man that connects man with God in every thing *out* of man. Overlook this link, and man is severed from the moral universe, as a star struck from gravitation is severed from the physical. As the Memnon statue that breathed music when the light of dawn first touched it, so initial life

*Fichte.

responds to the Eternal Sun and the infinite harmonies of the universe. The moral law embraced in the Ten Commandments and the gospel comprising the promises are both founded on initial life. Obliterate this capacity to seek grace to obey the one and embrace the other, and man cannot keep the one nor embrace the other. As a first and central principle its origin is discerned in that upper region in which the Eternal Divinity abides enshrined in his manifestations. It is, I repeat, of vast and boundless importance that we distinguish between the total depravity of man by nature and what he is by initial life. Overlook this distinction, and we shall ascribe to nature what belongs to grace. Confound grace with nature and nature with grace—suppose nature and grace in the unregenerate to be identical—and we shall be uncontrollably driven into all sorts of errors and heresies in religion as well as in philosophy.

CHAPTER II.

THE TESTIMONY OF HEATHENDOM.

THERE is a deep impulse to eternity in every human bosom—a profound longing after some grand consummation of our being—to which we feel allured by a power superior to ourselves. We no sooner begin conscious existence than we spontaneously go forth in pursuit of some long-lost, final good, corresponding to the magnitude of the preparations without us and the intensity of the impulse within us. Somewhere in the future, beyond the sunset of this world, we anticipate the establishment of our being, though we feel there are stupendous obstacles lying in our path which we cannot surmount without calling constantly to our aid the same power that ever charms us onward. In the imagination of poets, philosophers, and statesmen there floats the brilliant phantom of the world's final regeneration, perfection, and happiness. Heathendom, with its sublime philosophy, arts, science, and education, amid tones of deepest sadness and despair, felt an under-current of spiritual energy struggling for dominion, and heard the fainter whispers and echoes of a "Name above every other name," to be revealed in due time. "Golden threads of immortality" ran through the whole tissue of antiquity, which the ancients in vain attempted to trace to their origin, but of which they formed the finer material that adorned their gods and heroes and temples. Many of the noble words of heathen mythology descriptive of worship, religion, sanctity, piety, atonement, sacrifice, faith, and initiation were but the impressive preparations for the splen-

did revelations of the gospel, and only required *explanation* to confirm the long-cherished hope of the world's redemption. Heathen philosophers were but the *seers*, and heathen poets the *bards*, of initial grace, preparing their disciples, like those of John the Baptist, to be presented to Christ for perfection.

Until this time, though they could not call themselves the followers of Christ, they called themselves the followers of Plato; though they were ignorant of the refreshing shade and fruits of the Tree of Life, and of the healing waters of Siloam, they loved the pleasant groves of Academia and the crystal fountains of Helicon, Parnassus, and Pindus; though they beheld not the charms of holiness, they cultivated the taste for the beautiful; though they sought not the thrones of heaven, they aspired to those of Olympus; though not a temple of the true God was found in all the cities, they reared structures for the worship of their deities, and selected and consecrated spots to sacred services; though their religious impulses were perverted by ignorance, superstition, policy, or education, they still cherished reverence for some supreme ruling power, to whom they dedicated altars, as in the earliest instances, composed of earth or ashes, erected in the open air, or in somber recesses in solitary groves, or upon the tops of mountains, or in retired grottoes in the sides of mountains, or in shady arbors formed of laurel, or beneath some venerable oak or other sacred tree, till at length, in the progress of refinement and civilization, chapels and splendid temples were erected, surrounded by the most costly inclosures, and adorned with a gorgeous profusion of altars, statues, and monuments. One of the most celebrated cities of antiquity consecrated an altar to the "Unknown God," and what a flood of pure light fell upon the mind when that God was revealed to the learned Athenians! The whole heathen

world inclined to the cross of Christ as to some invisible magnet, and the influence of the cross shall be felt in the universal prompting of initial grace till time ends.

Heathen philosophers were sensible both of their loss and of this inward law. Plato said that "man's soul was fallen into a dark cave, where it only conversed with shadows." Pythagoras said: "Man wandereth in this world as a stranger, banished from the presence of God." Plotinus compares "man's soul, fallen from God, to a cinder, or dead coal, out of which the fire is extinguished." Others said that "the wings of the soul were clipped or fallen off, so that they could not flee unto God." Seneca said: "There is a Holy Spirit in us that treateth us as we treat him." Cicero, in his book "*De Republica*," calls this grace "right reason given unto all, constant and eternal, calling unto duty by commanding, and deterring from deceit by forbidding," and adds: "That it cannot be abrogated, neither can any be freed from it, neither by senate or people; that it is one eternal, and the same always to all nations; so that there is not one at Rome and another at Athens; who obeys it not must flee from himself, and in this is greatly tormented, though he should escape all other punishments." Plotinus says that "as the sun cannot be known but by his own light, so God cannot be known but with his own light; and as the eye cannot see the sun but by receiving its image, so man cannot know God but by receiving his image; and that it behooveth man to come to purity of heart before he could know God." Phocylides said that "the word of the wisdom of God was best" — *Τῆς δὲ θεοπνεύστης σοφίας λόγος ἐστὶν ἄριστος*. And so Antigone's reply to Kreon's question about the law she had broken:* "I had it not from Zeus, nor from the just God below; nor could I ever think of a mortal's power sufficient to abrogate

* See Sophocles, in "*Antigone*."

the unwritten law—divine, immutable, eternal, not like those of yesterday, but made ere time began.”

St. Paul adduces heathen poets in testimony of our doctrine of initial life.* “God hath made of one blood all nations of men, . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” The deep principle of initial life inspired the whole heathen world with the mysterious sense of the presence of God.

My *reason* this, my *passion* that persuades;
I see the *right*, and I approve it too;
Condemn the *wrong*, and yet the *wrong* pursue.†

More in my mind than body lie my pain:
Whate’er may *hurt* me I with *joy* pursue;
Whate’er may do me *good* with *horror* view.‡

“For truly he who sins does not will sin, but wishes to walk uprightly; yet it is manifest that what he *wills* he *doth not*; and what he *wills not* he *doth*.” §

But I am overcome by sin,
And I well understand the evil which I presume to commit.
Passion, however, is more powerful than *reason*,
Which is the *cause* of the *greatest evils* to mortal men.||

Said Araspes to Cyrus: “O Cyrus! I am convinced that I have *two souls*; if I had but *one soul* it could not at the same time pant after *vice* and *virtue*—*wish* and *abhor* the same thing. It is certain, therefore, that we have two souls; when the good soul rules, I undertake noble and virtuous actions; but when the bad soul predominates, I am constrained to do evil. All I can say at present is that I find my good

*Aratus, Acts xvii. 28; Menander, 1 Corinthians xv. 33; Epimenides, Titus i. 12.

†Ovid. ‡Horace. §Arrian. ||Euripides.

soul, encouraged by thy presence, has got the better of my bad soul."*

In initial life in the heathen world is already laid the foundation of universal salvation. Only let this universal principle be explained by the gospel, under the demonstration of the Spirit, and the whole heathen world, in its errors and vices, would "tremble" as Felix, the heathen Roman ruler, did under the preaching of St. Paul—all showing "a law written in their hearts," the law of conscience in the absence of the written word. Initial life is the basis of a universal citizenship. Christ "is followed by the Greek, though a founder of none of his sects; revered by the Brahman, though preached unto him by men of the fishermen's caste; worshiped by the red men of America, though belonging to the hated pale race;" adored by the African, though descended from the white man; "believed on by the Gentiles," though descended from the Jews; in all which we see in initial life a common bond that binds all nations in all time to Christ—Christ the origin and end of initial life.

That a degree of spiritual life is unconditionally and immediately imparted by the Spirit to every man is incontestably proved by the plain fact that a totally depraved nature cannot choose moral good, or be a bond of universal union. Disprove the total depravity of man, or admit our conclusion. If you assume that a totally depraved nature may act morally right under the influence of *motives* and by the *presence* of grace, in either case the difficulty of the moral activity of a totally depraved nature is unsolved; for how can a completely depraved will originate a good volition under the influence of holy motives, or accept of grace to do it? The difficulty lies beyond the agency of motives, or of present grace. A spiritually dead soul is incapable of

* *Spectator*, Vol. 8, No. 564. '

spiritual activity—is as inaccessible to influence from spiritual motives of any sort as a dead body is incapable of physical exertion, and inaccessible to impression from physical causes; a dead body were as proper a subject of physical government as a dead soul were a proper subject of moral government. But admit that all the mental powers, specially the will, are quickened by initial life, and the difficulty is solved; for then it is easy to see how holy motives may be the occasions of spiritual activity. In a word, the impartation of spiritual life to the will is necessary to constitute man in his fallen state, justly and mercifully a responsible and salvable subject of moral government. Take some notable examples from heathendom:

Seneca: Seneca was born seven years before the birth of the Redeemer of the world. As a philosopher and moralist in the truths he teaches, he approaches nearest inspiration of any man unenlightened by Christianity. He is the prince of the seers of initial grace. Hear him in his exile: "While my mind, free from every care, has leisure for its own pursuits, and sometimes amuses itself with lighter studies, sometimes, eager for truth, soars upward to the contemplation of its own nature and the nature of the universe; and having wandered through all the lower regions, it bursts upward to the highest things, and revels in the most lovely spectacle of that which is divine, and, mindful of its own eternity, passes into all that hath been and all that shall be throughout all ages."* Again: "God is near you, is with you, is within you; a sacred Spirit dwells within us, the observer and guardian of all our evil and our good. There is no good man without God. No good mind is holy without God." Again: "Nothing is closed to God; he enters into our central thoughts. We must live as if we were living in the sight of all men; we must think as

* Letter to his mother.

though some one could and can gaze into our inmost breast." Again: "Even from a corner it is possible to spring up into heaven. Rise, therefore, and form thyself into a fashion worthy of God." Again: "Do you wish to render the gods propitious? Be virtuous. To honor them, it is enough to imitate them. Let man aim at the good which belongs to him. What is this good? A mind reformed and pure, the imitator of God, raising itself above things human." Again: "If we wish to be just judges of all things, let us persuade ourselves of this, that there is not one of us without fault." Again: "Turn thyself rather to the true riches; learn to be content with little. Great is he who in the midst of wealth is poor; but safer is he who has no wealth at all." Again: "Man is born for mutual assistance. You must live for another if you wish to live for yourself." Again: "All this that you see in which things divine and human are included is one; we are members of one great body." Again: "Let him who has conferred a favor hold his tongue. In conferring a favor, nothing should be more avoided than pride." Again: "The gods distribute their blessings in impartial tenor through the nations and peoples—they sprinkle the earth with timely showers, they stir the seas with wind, they mark out the seasons by the revolution of the constellations, they temper the winter and summer by the intervention of a gentler air." These extracts are from his letters to his friend Lucilius and his works on "Providence," on "Anger," and on "Benefits," and are the divine pulsations and intuitions of initial life. The supposition that Seneca was acquainted with the Scriptures has been demonstrated to be false.

Epictetus, the slave, born probably about the fiftieth year of the Christian era, shall be heard. Says he: "And will you be indignant and displeased at the ordinances of Zeus, which he ordained and appointed with the destinies, who

were present and wove the web of your being? Know you not what an atom you are compared with the whole?—that is, as regards your body, since as regards your reason you are no whit inferior to, or less than, the gods; for the greatness of reason is not estimated by size or height, but by the doctrines which it embraces. Will you not then lay up your treasures in those matters wherein you are equal to the gods?”* Again: “Had we but true intelligence, what duty would be more perpetually incumbent on us than both in public and in private to hymn the Divine, and bless his name, and praise his benefits, because he has given us the power to appreciate his blessings and continuously to use them? Had I been a nightingale, I should have sung the songs of a nightingale; or had I been a swan, the songs of a swan; but being a reasonable being, it is my duty to hymn God.” Again: “Think of God oftener than you breathe. Let discourse of God be renewed daily more surely than your food.” Again: “Nothing is meaner than the love of pleasure, the love of gain, and indolence; nothing nobler than high-mindedness, and gentleness, and philanthropy, and doing good.” Again: “What ought not to be done do not even think of doing.” Again: “If you always remember that in all you do in soul or body God stands by as a witness, in all your prayers and actions you will not err, and you shall have God dwelling with you.” Again: “Great is the struggle, divine the deed; it is for kingdom, for freedom, for tranquillity, for peace. Think on God; call upon him as thy champion, as sailors call on the great Twin Brothers in the storm.” Again: “These principles produce friendship in a house, unanimity in a city, peace in nations; they make a man grateful to God, bold under all circumstances.” Again: “You must be absolutely resigned to the will of God. You must conquer every passion, abrogate

*On “Contentment.”

every desire. Your life must be transparently open to the view of God and man." "Freedom and slavery are but names respectively of virtue and of vice, and both of them depend upon the will. But neither of them has any thing to do with those feelings in which the will has no share; for no one is a slave whose will is free."* "That is the most popular government where the least injury done to the meanest individual is considered as an insult on the whole constitution."† See these quotations from Epictetus by Farrar in his work "Seekers After God."

The Emperor Marcus Aurelius, born A.D. 121, comes next. Hear him: "Soon, very soon, thou wilt be ashes or a skeleton, and either a name or not even a name; but name is sound and echo. And the things which are much valued in life are empty and rotten and trifling, and little dogs biting one another, and little children quarreling and then straightway weeping. But *fidelity* and *modesty*, and *justice* and *truth*, are fled

Up to Olympus from the wide-spread earth."

Again: "Enough of this wretched life and murmuring and apish trifles. Why art thou thus disturbed? What is there new in this? What unsettles thee? Toward the gods, then, now become at last more simple and better." Again: "Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, the arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil." Again: "We are made for coöperation. Men exist for the sake of one another. Teach them to bear with them." Again: "When thou art much vexed or grieved, consider that man's life is only a moment, and after a short time we are all laid out dead. Our own anger hurts us more than the acts

* Epictetus: "Fragments," VIII., IX. † Solon.

themselves. Benevolence is invincible. For what will the most violent man do to thee if thou continuest benevolent to him, gently and calmly correcting and admonishing him, saying, Not so, my child; we are constituted by nature for something else; I shall certainly not be injured, but thou art injuring thyself, my child." Again: "Every moment think steadily as a Roman and a man to do what thou hast in hand with perfect and simple *dignity* and *affection*, and *freedom* and *justice*. Let the Deity which is in thee be the guardian of a living being, manly and of ripe age, waiting for the signal which summons him from life." Again: "Asia, Europe are corners in the universe; all the sea is a drop in the universe; Athos a little clod in the universe; all the present time is a point in eternity. All things are *little*, *changeable*, *perishable*." Again: "Keep thyself simple, good, pure, serious, free from affectation, a friend of justice, a worshiper of the gods, kind, affectionate, strenuous in all proper acts. Reverence the gods and help men. Short is life. There is only one fruit of this terrene life—a *pious disposition and social acts*." Again: "Come quickly, O death! for fear that at last I should forget myself." These extracts are also from Farrar's "Seekers After God," who says of Aurelius: "A nobler, a gentler, a purer, a sweeter soul—a soul less elated by prosperity or more constant in adversity; a soul more fitted by virtue and chastity and self-denial to enter into the eternal peace—never passed into the presence of its Heavenly Father." A eulogy merited if confined to heathendom.

Skepticism boasts of the first principles and moral maxims of ancient philosophers, when they are all the testimonies to revealed religion—the dim shadows of the laws and precepts and promises of Christ and his prophets and apostles, transcripts of initial life, inspirations of the Spirit only short of revelation, and which revelation confirms.

CHAPTER III.

RELATION OF INITIAL LIFE TO SALVATION.

[ALL men, by initial life, are constituted probationers
1. under the gospel code, antecedent to conviction, repentance, faith, and obedience. All men, by the atonement, are already unconditionally the subjects of initial life or power to repent, believe, and obey the gospel. The constitution of man as a probationer carries with it the power to discharge the conditions of probation. This power is like the impartation of original life to angels and Adam, not in the same degree as to them in their creation on which they were to stand or fall, nor unmixed with moral evil as with them. As well might you say that angels and Adam had not ability to stand on the life imparted to them in creation, and under the tests and circumstances of their trial, whatever they were, as that man cannot now be saved on the basis and by the use of initial life, and under the tests and circumstances of his trial, whatever they are. Angels and Adam had life or power to obey laws of works; man now has in initial life power to discharge the obligations of repentance, faith, and obedience.

This is a most glorious truth. Initial life is equivalent, say, to original, angelic, Adamic, or any other life imparted to intelligence in eternity, as a basis of obligation. With this initial life inherited from Christ, every man may truly say: "I am an everlasting spirit come down from heaven, not to do my own will, but the will of Him that sent me."* In fact, every man comes from the creative hand of God with this lost principle—initial life—restored. The gospel

* Wesley.

of redemption is its constitutional code, whatever may be the codes of other moral beings in eternity. Man has come to do God's will expressed in the gospel. He is a sojourner on earth, soon or never to return to "his Father in heaven."

II. All men, on the ground of initial life, are held responsible for repentance, faith, and obedience. Without initial life no man could be held responsible for repentance, faith, and obedience; for the necessary fruits of unrestrained constitutional enmity to God would have been impenitence, unbelief, and disobedience; and man could not have been held responsible for what he could not help. But with initial life he is justly held responsible for repentance, faith, and obedience; for by initial life he is enabled to discharge these conditions of salvation. This is the doctrine of the Bible.

1. Repentance. All men are commanded to repent, and initial life enables all men to repent. The struggle between innate depravity and initial life in repentance is strongly stated by St. Paul, and results in faith, as we shall see. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death"—there is constitutional moral evil. "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captiv-

ity to the law of sin which is in my members. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Here the conflict between spiritual death and initial life—nature and grace—is carried to the last strain, and Paul cries out, "O wretched man that I am! who shall deliver me from the body of this death?" and the balance between the two antagonistic forces hangs even till he catches sight of the cross by saving faith, and shouts, "I thank God through our Lord Jesus Christ!"

2. Faith. The relation of initial life to saving faith is next to be considered. First, initial life in the understanding gives power to receive light, and light is received; second, in the conscience gives power to approve, and the conscience approves; third, in the heart gives power to feel, and feeling is excited; and lastly, in the will giving power to will, and willing in faith is the final result; for willing in faith is substantially the whole man returning by grace to God in Christ Jesus—Christ the source and end of the grace of God in man. In other words, the understanding, resuscitated and enlightened by initial life, is man *seeing* the way to God; the conscience, quickened by initial life and approving, is man *approving* the way to God; the heart, resuscitated and excited by initial life, is man *desiring* to go to God; and the will, resuscitated by initial life, and deciding and trusting, is man *going* to God. This is faith, accompanied with pardon and regeneration. In a word, justifying or saving faith is the whole man resuscitated by initial life, and in voluntary motion to God in Christ Jesus. Rationally, psychologically, and graciously, no other condition of salvation under the constitution of redemption is conceivable or practicable. Divine or initial life is the foundation of moral freedom in all holy intelligences; so in man, imparted by the Spirit after his fall in Adam. And hence there is no division of glory between God and man and angels in the

exercise of moral freedom. In man initial life is the foundation of freedom in saving faith. The dogma that love is the root of justifying faith is easily refuted. First: Initial life, which is unconditional, is the root of justifying faith, and no superadded energy is required; the dogma requires excess of life or grace. Secondly: Justifying faith is the whole mind in voluntary motion, under initial life, *seeking* love, and therefore is antecedent to love. Thirdly: No man can love God till he is regenerated, nor be regenerated before he is justified, nor be justified before he believes, nor believe before he voluntarily yields to initial life, that divine energy or germ in every man, from which spring all spiritual states and tendencies prior to regeneration.

3. Regeneration. There is a power in mind which initial life can never develop, and a power in God immeasurable beyond the limits of initial life. Though it is incalculably energetic in resisting moral evil—inward and outward—and in impelling to moral good—inward and outward—it is not a regenerative principle in the least degree. Though it animates every mental power, it extirpates from none its original depravity. Though it may originate a perfect morality, it cannot produce a new heart. Initial life and regenerative life in the spiritual world are distinct principles, both immediately imparted by the Spirit, the one unconditionally and universally, and the other conditionally—that is, the latter wholly dependent on the voluntary use of the former in the discharge of the prescribed conditions of regeneration. Here is the deepest philosophy of salvation by faith. Without initial life, no man could believe; with it, every man can believe. Every man, therefore, is responsible for faith. Initial life is perfected—that is, run out to its end—in faith; and here regenerative life is imparted—a principle indestructible and indefinitely expandible, unless forfeited by sin.

4. Obedience. Obedience, as a fruit of regenerating life, is plain enough, and is plainly stated in the Scriptures. By faith, as the fruit of initial life, the natural man is regenerated, and in regeneration a holy energy or life imparted, which is the subjective cause of all subsequent progress in experience and practice, even to eternity. It matters not if death ensues soon after regeneration. A sudden change of worlds cannot destroy regenerative life in man; and what matters it whether it be unfolded in a long life in this world, or commence at an early stage, to be expanded forever in heaven? And so I conclude the grace of God—initial, regenerating, and sanctifying—hath appeared unto all men.

III. All men may be saved. Not a soul in hell but might have been saved; not a soul on earth but may be saved. Say not I make the way to heaven too broad. I said, "Jesus Christ by the grace of God tasted death for every man"—and therefore every man may be saved. I said, "This is the true Light, that lighteth every man that cometh into the world"—and therefore every man may be saved. I said, "By the obedience of one the free gift hath come upon all men unto justification of life"—and therefore all men may be saved. I said that all men have the law of salvation "written in their hearts"—and therefore all men may be saved. I said that "in God we live, and move, and have our being"—and therefore all men may be saved. I said, "It is God that worketh in you both to will and to do of his good pleasure"—and therefore all men may be saved. I said, "God hath commanded all men everywhere to repent"—and therefore all men may be saved. I said Christ has commanded "the gospel to be preached to every creature in all the world"—and therefore all men may be saved. And I now say Christ "is the propitiation for our sins; and not for ours only, but also

for the sins of the whole world"—for his intercession is as universal as his atonement—and therefore all men may be saved. I now tell you Christ said, "I, if I be lifted up, will draw all men unto me"—and therefore all men may be saved. I now shout with St. Peter, "Of a truth I perceive, God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him"—and therefore all men may be saved. And I shout with St. Paul, "The grace of God that bringeth salvation hath appeared unto all men"—and therefore all men may be saved. And I close the Bible as Jesus closes it, "Whosoever will, let him take the water of life freely"—and therefore all men may be saved.

I repeat—and it cannot be repeated too often—every man has a birthright to salvation under the code of redemption by Jesus Christ. O there is life enough in Christ to save ten thousand worlds! O there is bread of life enough scattered over the earth, and water of life enough flowing over the earth, to feed, refresh, and nourish ten thousand generations! O there is room enough in our Father's house above for the prodigal sons and daughters of fallen Adam till time is no more! I make the way to heaven broad as the Scriptures make it. On the one hand, I deny and reject the limitation of unconditional election; and on the other, the exception of unconditional reprobation. Light up the world with "Calvin's candle,"* and show me the man who does not feel obligation to God, and therefore the man who cannot be saved.

But you yet say: "If God wills I shall be saved, I shall be saved; for who can resist his will?" As far as God has absolutely willed you shall be saved, you shall be saved. Thus, he has absolutely willed that you shall be unconditionally and irresistibly saved from total deprivation, and

* Fletcher.

so you are; absolutely willed that you shall be striven with by the Spirit, and so you are; absolutely willed that you shall have a day of salvation, and so you have; absolutely willed that you shall be pardoned and saved if you repent, believe, and obey, and so you shall be; absolutely willed that you shall be finally and eternally saved if you endure unto the end, and so you shall be. But he has never absolutely willed to force your will in any thing; he has absolutely willed not to do it; and absolutely willed to cast you into hell if you resist his will. God has absolutely willed the modes and conditions of his moral government.

IV. All men are in part saved now. The unquickened, unrestrained natural mind is utter enmity to God, "is not subject to the law of God, neither can be," and has no power or inclination to serve God any more than lost angels have. O glorious fact and hope of initial, partial, quickening grace in every man! Take away this initial life, and he relapses into the very death—helpless, hopeless, absolute, final—which Adam incurred and felt before he heard the promise of this grace, which he would have endured forever had no promise of grace been made to him, and which the lost angels are now enduring. All men are partially quickened, awakened, and drawn by this grace, and hence all men are so far saved. All men have sinned. Why, then, are they not in hell to-day? Because they are spared and do enjoy to-day nothing but blessings—the greatest sufferings are blessings—blessings spiritual and temporal, without cessation and without end. God has so arranged and disposed his providence in harmony with initial life that, by countless wonders and wheels perpetually turning, man is kept out of hell, and so spared through "long-suffering" to be saved. Had not Christ interceded for his crucifiers the darkness that enveloped them at his crucifixion would have been followed by the darkness of hell; and

the earthquake that well-nigh jostled the earth to pieces, and roused the dead, would have been followed by the great final shock and the general resurrection. Let him cease—this instant cease—to plead for an impenitent world, and the day of hope is over forever. Natural reason, conscience, and will are not enough to enable man to repent, believe, and obey; for, if they were enough, then lost angels and lost men might do all these. It is, therefore, initial life that *stirs, moves, impels, in* reason, conscience, and the will, to repent, believe, and obey the gospel. Man is therefore so far saved. Resist this convincing, softening, persuasive inward work of the Spirit, and what follows? You fall back on nature's impetuous tide again, and defy the fearful consequences. You have again all your resources within and of yourself, self-perpetuating and progressive enmity to God in uncontrollable supremacy, soon to strike and rebound from the indignation of God, and relapse into original, unmixed, and eternal enmity and death.

Every man out of hell ought to be happy—happy that he *can* escape hell. Do you wonder that those are happy who are going the other way? If the lost millions in hell could ever get *this* side again, where we are, with the grace and privilege we have, would not this earth and yonder skies resound with shouts of rapture as they crowded into the blessed old narrow way which they neglected before? and would not their shouts be louder than their wails in hell now are? Our joy for the grace we have to sunder the shackles of guilt ought to be so great as to sustain us in the short, sharp pangs of penitence—like a criminal sensible of his guilt, with pardon offered, and about to be bestowed and accepted.

Some reflections:

1. Writers and preachers of splendid abilities, who invest man with *native* dignity and virtue, "are most universally

read, heard, admired, and applauded; and innumerable are the converts they have not only in the gay but the learned world.* “Blind leaders of the blind, they both fall into the ditch.”

2. Regenerating grace is but little in advance of initial life in the Church generally to-day. The faith, hope, morality, formality, and activity of the Church are generally nothing more than the fruits, the refined culture, of initial life. What an organized and systematic mass of polished, glittering morality and formality! St. Paul, in his dissection of charity, cuts up morality and formality by the roots. I repeat the unrepealable law: “Verily, verily, ye must be born again.”

3. You see the radical and fatal defect of legality and morality. Legality and morality strike no deeper than initial life. The morality of which you boast and on which you depend, and the legality which you practice and in which you trust, have their spring in initial life, and no deeper. Let no man hope by the cultivation of initial life alone to perfect his nature. It cannot be done. Initial life may suppress, but cannot extirpate, natural enmity. The Spirit of God only can do this. I remind you of the ancient inquiry, “Can the Ethiopian change his skin, or the leopard his spots?” and recall the record of a later revelation, “The carnal mind is not subject to the law of God, neither indeed can be;” and repeat again the old unrepealable law: “Verily, verily, ye must be born again;” and cite the unalterable decrees: “For as many as are under the works of the law are under the *curse*; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith;” and admonish

* Wesley.

you that yours is the vain struggle of heathen philosophy, and of modern too.

4. Initial life withdrawn, and man is hopelessly lost. You may say I have drawn too dark a picture; that man can never become as bad as I have described. Well, he will become as bad in hell as I have described. You cannot deny that. Waiving all I have said—which I do not—sin involves eternal damnation, which no graces and virtues of initial life can offset or avert; and who has not sinned? By sin man may become all I have said, though he were as pure and perfect as Adam and the angels who fell. And in hell this grace is gone. Have you not often thought and heard how bad man might become in this world without the grace of God? Why is it that he is not conscious of the enormous guilt of which the Bible speaks? Because “the heart is deceitful above all things, and desperately wicked; who can know it?” Because, second, insensibility to guilt is the natural result of sin. And because, third, initial life ceases to stir, or stirs feebly. The depth of dormant enmity, or sinfulness of nature, is indicated by actual sin. We are shocked and humbled by a sinful act, which had but little terror in desire and while restrained by conscience; but original enmity, unrestrained by conscience, breaks out like a flood from its hidden depths. Initial life may cause instinctive recoil from the charge of pride, unbelief, ingratitude, insincerity, and all other innate germs of guilt, pollution, and infamy, but the charge is true; and man offsets the accusation by what he supposes to be his own disapproval, when it is the voice of initial life—God’s condemning voice—and not his own approving consciousness. Initial life can never offset the consciousness of guilt, or the conviction of sin, or the native deformity of enmity to God. If there was not this repressive power of initial life in every man, you might as well offer


him salvation as offer life to a corpse in the sunshine. Dismiss natural life from the body, and the heart instantly ceases to throb, the eyes are set, and you are a corpse, cold and motionless. And so with the soul when initial life dies. Gracious freedom of the will is the unconditional passive work of the Spirit. All else is the work of voluntary coöperation with the Spirit. Your free-will coöperates with God in every thing but in *grace*. In nature you watch the seasons, plant, work, and reap. So far you are not like the malignant angels who would burn down the world; but when you rebel against nature, you are so far like them.

Now, take away this initial life, and what am I? I have no moral freedom; I am as the lost angels; I am separated from God; I am separated from Christ; I am separated from the holy angels; I am separated from the saints and sainted friends; I am by nature as if born in hell; a child, a subject, a slave to Satan, a reproduction of Satan—his “seed.” Horror upon horror! Man, who *now* are you? A child of the wicked one—your father the devil! Descended from Adam, and he from Satan—unbroken genealogical descent from Satan! You hate God, Jesus, his word, his Church. Why do you not seek to hide in some seclusion on earth as Adam did? No wonder you are afraid of more light. You have no more fear, or love, or friendship for, or idea of, God than lost Satan has. But you may infer the coming wrath of God in eternity from the import of his holiness and love, and foresee what the ultimate tendency and results of innate enmity to God will be when the repressive and persuasive power of initial life is withdrawn forever—when the recovered lost principle of life is lost again and forever. O what heart should allow any rivalry to the love of Christ!

5. Natural enmity slain, and man is saved. It is the

only true dignity of the guilty calmly to survey impending righteous retribution. Let him be willing to know it all. Let him seek no refuge in useless flight or concealment. He diminishes his strength, and shortens his life, and blights his hopes by incessant and prolonged antagonism between nature and grace. Confession is noble. Let man say, I will not deny my God; I will no longer rob him of his glory, revel in his blessings, and rival his saints; I will not deny what I am; I will not claim to be what I am not; I will not be an advocate for sin; I will not oppose God any longer; I am wrong; I will not refuse to be judged and pardoned by my Saviour; I this day bear witness against myself before my fellow-men and angels and devils; I am my own accuser; I want no one to attempt to vindicate me but Jesus; it cannot be done by any one but him; I do not wish to hide; I will conceal myself no longer; in my confession see my soul standing out before all eyes and ages; I come out from my obscurity into the open light of eternity; I renounce myself; "God be merciful to me a sinner," and let the universe hear the prayer and witness my pardon. O *could* Lucifer, in his intellectual and moral ruins, come out of the blackness of darkness at the head of his legions, confess and renounce his high treason, re-assume his fealty, and restore his hosts to allegiance to Jehovah, how little less than Michael and the unfallen angels would he and they shine before a witnessing universe! O *should* the whole world, in its social, intellectual, and moral ruins, yield to the "grace of God that bringeth salvation," would not the ransomed race of man outshine every other race in the glory of God?

Come! Do you hear it? It is the recall of Adam to a paradise beyond old Eden. The angel with the fiery sword is not before its portals. Go back to the transplanted tree of life; build lovelier bowers than Eve made; inhale the



fragrance, gather the fruits, hear the songs, enjoy the innocence of that paradise. The angels are waiting there, and will be your companions, and never refer to your exile. That other tree is not there, and you shall have right to *all* the fruits of that Eden forever. Come! O why is not this the recall of the lost angels? I know not. Mercy seems to cast an anxious look to the closed portals of hell, as if she would go down and open them, and stand on the threshold and say to the wretched millions within: "Come, it is enough; drop your chains, hush your groans, cease your weeping, leave this place, resume your thrones, retake your crowns and robes and harps, and renew your songs and shouts and services before the throne." But she despairs. O the mystery of the lost angels! Come! I hear it; you hear it. It is the voice of Mercy to us. *Let us obey.*

In the sight of the judgment, in the name of the Judge—now the Saviour—with the lamp of revelation in my hand, shedding its strong and steady and fearful light on the issues of initial life million million ages hence, I appeal to the unregenerate reader. Ah! who can describe the state of the soul bereft of initial life amid a dissolving universe?

Deluded by the belief of the stability of the earth on which we tread, we can form no idea of that consternation which will ensue when the earth sinks beneath our feet. The shock of an earthquake makes an impression on the soul that abides through life, and the crocodiles of Oronoco, dumb amid the thunders of heaven, leave the trembling bed of the river and flee with startling cries to the adjacent forests. Here, in peril, we can turn with hope to some place of escape; but yonder at the judgment, wherever you flee, you will feel that you tread upon the very focus of destruction. If you will not repent of past sins, God will not repent of your future misery. His curse has been written in blood, and shall be ratified in fire. Life may be one

long carnival—a season of revelry, prolonged without interruption—but soon death will unfold the unpardoned in his creaking arms, and the cold, wet worms will trail over his body in the valley, and for a thousand ages God will be gleaning up his wrath to meet the guilty at the downfall of the universe. I shall not attempt to describe the meeting. I go forward—the judgment past; and the sinner sentenced, banished, and in hell! Futurity is now cheerless and changeless. Mind can now no more feel a longing after immortality; no more look into the future for the establishment of being; no more anticipate a transition from a state of wretchedness and uncertainty to one of delight and permanence; no more calculate interest upon the laws of progress; no more hope for some new order or new phase of of being; no elysium of delights; no millennium of happiness; no triumphs of mind or principles; no prospective regeneration of spirit; no aspiration to better things; no prospect of enlargement; no vista of glory widening and conducting out of gloom into the fathomless, boundless, blissful unknown; no bright country above the blackness of darkness, or beyond the shores of the gulf; no new instinct of mind, or prophetic announcement, corresponding to a *third* order or era of being, covered with the verdure of a new immortality; no sudden inspiration that some new light will yet illumine the dark horizon, and brighten upward and disclose a heaven that prophets, apostles, evangelists, and missionaries never saw, and God had never revealed; no vague imaginings that some new covenant will be struck between God and the banished, by which the fetters of despair shall be broken, the sense of guilt removed, and the purified and emancipated spirit exalted to the happy and holy presence of God; no contemplation of some remote and ineffable existence beyond the precincts of present being, unless it be the dream of despair, the rev-

erie of the lost, *never, never* to be realized—no effort, no hope of progress to the high Original, and the consummation and perfection of mind. *Hell is not a transition state*—not a *death-like chrysalis state*, from which the mind, in full maturity, is to emerge in the amplitude of eternity. There is no *third* state of mind. Hell is a *retributive* state; a retributive state is final. No *new* probation is possible with lost angels and lost men; for that would set aside the solemn sanctions and great principles of the preceding form of trial, and so set God against himself. There is a dark unknown between this world and eternity, and we are passing over; there are vast chasms in the stellar regions, and enlargement and light are on every hand about us now; but in hell the soul is *isolated absolutely* from every thing else in eternity and in the universe but the punishment of sin. Hell itself has no element in affinity with the rest of the universe—no companionship, no bond, no sympathy, no tendency beyond its own confines. The relics of immortal capacities—self-dissatisfaction, self-disgust, self-condemnation, perverted appetites, tyrannical passions, hopes of eternity extinguished, noble features of God's image obliterated, essential powers of mind ruined, the dark image of terror eternally before the imagination, the elements of recovery withdrawn forever, and the mind a mournful and hopeless wreck of a portion of God's best creation—this is *the end*, the *final end*, of abused initial life, *which God himself cannot repair*.

Three objections:

1. If man cultivate initial life, how can he be guilty at all? First: On the basis of initial life man may resist every prompting of innate moral evil, and so avoid actual sin. Second: Though man may thus avoid actual sin, he is yet responsible for faith in Christ for the extirpation of innate moral evil; and in the neglect of this faith he is

guilty of unbelief, the damning sin. Unregenerated, every man must perish, though his morality were as spotless as an angel's. The design of initial life is twofold—to resist inward moral evil and seek by faith its removal; the former you may do, and so avoid the guilt of actual sin; the latter you may neglect, and so perish. Third: In avoiding actual sin, you may not be governed by the proper motive, and so perfect morality itself be sin, which cuts up the objection root and branch.

2. Another objection more subtle is: If the spontaneous tendency of initial life is to God, how can man resist it at all? First: A similar difficulty is, if the spontaneous tendency of innate moral evil is against God, how can man resist it at all? Both cannot be true; for if initial life were left to its own spontaneity, without the control of the will, man could do no otherwise than right; or, if innate moral evil were left to its own spontaneity, without the control of the will, man could do no otherwise than wrong. In either case, man could not be responsible, for in both cases the doctrine of necessity, or fatality, is involved. Thus the objection destroys itself. Second: The will strikes the balance between these conflicting moral forces, and the objection vanishes.

3. The objection that initial life is lost in mystery is untenable. No principle in philosophy is more obvious or impressive than that which allures in its investigation till it ultimately enshrines itself in its own mystery—as, for example, heat, light, electricity, gravity, life, cause, space, duration, the infinite. Reason cannot construct a complete system of religion; for, after all, wants are felt for which reason has no light or relief; and therefore faith, on grounds which reason establishes, must go to revelation for a complete system of religion which enshrines itself in its own divine mysteries, at least for the present life.

CHAPTER IV.

EXPLANATORY OF THE LOW STANDARD OF PREACHING.

AS in scientific and practical inquiries reason often stops in a series of deductions and inductions at a point ordinarily far short of ultimate truth or conviction, so the promptings of initial life, in reasoning on moral principles, facts, and proofs, are ordinarily arrested and suppressed at a point far short of the full conviction and experience of mercy in Christ Jesus. From the warm approbation of the virtues, and as warm a disapprobation of the vices, of man one may preach with zeal, learning, and eloquence, and yet be moved by no higher principle than initial life, since both the approbation and disapprobation originate in initial life. Three historic examples, to mention no more, of great men who preached several years before they were converted, are Thomas Scott, the commentator, John Wesley, and Thomas Chalmers.

If I were asked, What is the chief peculiarity of the learned and orthodox preaching of this day? I would answer:

1. It is *abstract*. It is the gospel without the Spirit. It is the gospel of initial life, nothing more—that is, from the sublime abstract facts and truths of redemption you may originate invincible arguments for the understanding, the most beautiful images for the fancy, the grandest creations for the imagination, the loveliest pictures for the sentiments, and revel in the regions of reason, rhetoric, and poetry higher and brighter than philosophy, science, and poetry ever reached, and yet never soothe or save a single soul. All you do is to present the truth in the beauty and splendor of its abstraction, and so leave the sinner in enchanted grounds, insensible and unsaved in his guilt and condemnation.

The uncompromising and unrepeatable doctrines of enmity against God, guilt, repentance, faith, regeneration, sanctification, witness of the Spirit, good works, death, judgment, heaven, hell, and Christ all in all to man, may be presented in the most convincing and attractive manner in the abstract; but whoever hears but occasionally, and even then but feebly and partially, these doctrines enforced and urged for immediate and universal adoption, or witnesses their demonstration in power by the Spirit in the actual salvation of man?

These doctrines, designed to save the world, sleep in the creeds and articles of religion, and no wonder the world slumbers round the pulpit, insensible to the abstract symbols and systems of Christianity. Or, if these omnipotent truths are preached, they are so embellished with the graces of elocution, and the formulas of logic, and the charms of oratory, and the decorations of taste as to be divested of their simple energy and diluted to a creditable vindication of the orthodoxy and spirituality of the preacher and the sect he represents. Alas that the doctrines of redemption should be the resources of rhetoric, logic, elocution, oratory, and taste, and nothing more! God's words and God's ideas, how powerless in such combinations without the Spirit!

For example: It is preached, "Dead in trespasses and sins"—but who feels it? "Guilty"—who writhes and trembles? "Repentance"—who repents? "Faith"—who has it? "Born again"—who is? "Witness in himself"—who has it? "Deny himself"—who does it? "Good works"—who does them? "Perfect love"—who knows it? "Death"—who is prepared for it? "Judgment"—who thinks about it? "Heaven"—who desires it? "Hell"—who fears it? "A city set on a hill"—where is it? "Light so shine"—who sees it? Who, who seeks the salvation of sinners? Where is heard the cry, "God be merciful to me a sinner?" Alas! those in the Church who can give a sat-

isfactory answer to these questions are few, and are afraid to speak above a *whisper*. Who goes beyond initial life?

2. It is theoretical. The plan of redemption abstractly is the sublimest theory in the universe, because it is founded on the principles inherent in man and God; but all theories are useless without *facts* illustrative and confirmative of them. The theory of redemption as it is related to God, its author, has already been *fully* illustrated and established by facts from the beginning till now; also, as it is related to man, it has been verified by facts in the salvation of man from the beginning till now.

What we want, then, *now* are spiritual *facts* verifying this grandest and greatest of theories. The philosophy of it is this: Man naturally rejects or adopts theories, according as they are or are not verified by facts. Fact is the limit of inquiry. Thus, spiritual power seen in the preacher, and in his preaching, is a great supernatural fact that soon excites another and corresponding fact in the hearer, and the theory is fully verified to both the preacher and the hearer. The preacher and the preaching are the embodiment of the fact, and both are resistless in producing the conviction that the theory of redemption is true. But if there be no fact in either but sound, however musical and varied, doctrine the soundest and profoundest, theological learning the most accurate and extensive, argument the most convincing, images the most beautiful and sublime, illustrations the most appropriate, and natural abilities displayed in their grandest triumph, and in all this the sermon be faultless and sublime, it is all only the *theory* of redemption. An archangel might soar out of sight of the sublimest pulpit oratory that ever dazzled an assembly, and yet do no more than amaze and confound us with the grandeur of the redemptive theory. Many of our most illustrious pulpit orators owe their reputation chiefly to their brilliant representations of the theory of redemption. O that they had corresponding facts to com-

plete their noble fame! How often have I thought that they might have soared higher than a seraph, and yet because they grasped not the verifying facts, they declined the transcending glory! And many who are inferior in the scale of talent, if not in genius, have acquired what reputation they have by exclusive adherence to theory as far as they understood it accurately, and inwove it skillfully in their preaching. The theory of redemption, whether unfolded by man or angel, cannot save a soul unless it be applied by the Holy Spirit in the *fact* of salvation.

The theory cannot carry with itself the facts, but the facts always carry with themselves the theory to any disposed to speculate. Jesus never speculated, but his facts always established his theory. All that was theological or moral in his teaching he established by demonstrative facts. Let every doctrine—repentance, faith, regeneration, for example—be verified by facts, and we have the preaching required by this and every other age of the world. Away with dry definitions, vague speculations, and learned, useless disquisitions! The *experimental facts* of redemption from initial and awakening to sanctifying grace only are irresistible. Facts are final and unanswerable proof. It is so in all sciences. We cannot stop with the clear and cool *conviction* in the understanding. This is the very point where every sinner stops who is lost at last. He must in himself, in clear and open consciousness, see the facts of a guilty conscience, an agonized heart, a will balanced between eternal life and eternal death, an imagination emblazoned with the terrific images of law, judgment, and eternity, and his whole soul concentrated in an inquiry for Christ, and these followed by the greater facts of repentance, faith, regeneration, witness of the Spirit, growth in the knowledge and grace of God, and good works. And all this we can effect as indubitable fact by the Spirit. No wonder the theory of redemption in all ages requires im-

mediate facts for its verification, enjoins on the ministry, the Church, and the world the expectation of immediate facts, and proclaims that "*now is the day of salvation*"—salvation *in fact*. O for a universal Pentecost as the confirmatory fact of the divine theory, as we have that of nature in the actual earth and heavens! Yonder is the material universe in open vision—the demonstrative fact of the theory of creation in God's mind.

We have theory in life-like statues and life-like paintings, but no life in either. Go take down the statues on the monument at our Capitol in Richmond, and put the living Washington, Jefferson, and Henry in their places, and you have the realization of the theory of the artists. Paint a paradise of flowers and fruits and limpid streams, but the painting, though drawn by an angel's pencil, cannot satisfy hunger and thirst. Close your eyes and listen entranced to a description of the sun, earth, sky, and stars, and you have the theory of creation; but open your eyes, and look out *there*, and *there*, and up *yonder*, and you have in all their glory the facts in open vision. You may give a description of the Christian armor till the imagination is dazzled by its splendor, and feel that one in it would be invulnerable and invincible, and yet be unable to wear or wield a single piece of it—that is, know nothing of the word, righteousness, faith, hope, and peace, the facts which it represents; and so in the first combat with Satan be stripped of your fanciful panoply and captured on the spot. Fact is the measure of power in preaching, whatever the genius, talents, gifts, learning, and influence the preacher has. Those are the most successful in whose preaching is the golden vinculum between the theory and the facts of redemption—the facts of repentance, faith, regeneration, the direct witness of the Spirit, and perfect holiness in heart and life, all of which are immeasurably beyond initial life. The general standard of preaching to-day is hardly above initial life.

CHAPTER V.

EXPLANATION OF THE LOW STANDARD OF SPIRITUALITY IN THE CHURCH.

HOW far initial life may extend in the cultivation of the natural man without regeneration is an extremely important inquiry. In the improvement of what are improperly called the natural virtues or graces, it may approach so nearly regeneration as to be confounded with regeneration, as with the young man in the gospel, and with many a merely moral man and many an amiable professor of religion.

1. There is a peace of initial life resulting from a moral, blameless life. This the Wesleys had before they were converted. It is connected with an intense desire to please God in the practice of universal morality, observance of all the means of grace, and strict self-denial. Mental relief is obtained in prayer, reading the Scriptures, taking the sacrament, Christian conversation, and so on. This is not the happy religion described in the New Testament and realized by all the Pentecostal believers, who were baptized with the Holy Spirit sent down from heaven after the ascension of Christ. The joy of initial life does not arise from the sense of the application of the blood of Christ, the distinct and abiding witness of the Spirit, and freedom from the "law of sin and death." 2. There is a peace in justification, often faint and feeble, but always sweet. 3. There is the peace of sanctification, which arises from the utter extirpation of the principle of moral evil. God is loved and delighted in without abatement or suspension. This is peace, full, complete, satisfying, abiding. O happy state!

Of thee possessed, in thee we prove
The light, the life, the heaven of love.

To show that the Church generally is but little above the standard experience, cultivation, and practice of initial life, I have only to ask the following questions:

What is strong conviction of sin, inward and outward? What is repentance? What is justifying faith? What is regeneration? What is the witness of the Spirit to regeneration and adoption? What is sanctification or holiness? Are you groaning after it? What is holiness in life and conversation? What is self-denial for Christ's sake? Do you practice that in the least particular? Do you enjoy the means of grace? Do you read the Bible? Do you understand the spiritual meaning of one of its promises to the believer? Do you pray? When did you have one sweet answer to prayer? Do you resist temptation beyond the restraint of initial life? Have you love, joy, and peace in the Holy Ghost? Have you any concern for the salvation of souls? Have you the least satisfactory evidence that you are saved yourself? Are you preparing for death, judgment, and heaven? And you answer, No.

Very well. Then the following facts are plain: Why the religious experience of the Church generally is hardly above that of initial life in the world; why the daily life of the Church generally is not above the morality of the world; why the conformity of the Church generally to the world is like that of the world itself; why the knowledge of the doctrines of the Bible in the Church generally is hardly above that of the world; why brotherly love in the Church generally is little above the ordinary acquaintance and friendship of the world—fruits of initial life; why the love of God in the Church generally is little above the reverence of the world for God and its gratitude to God—fruits of initial life; why faith and hope in the Church

generally are little above those spontaneous stirrings of initial life in the world. This explains the lifeless formality in the Church—outward observance may proceed impressively from initial life; explains the limited Christian liberality of the Church: extends no farther than the promptings of initial life—hardly above that in the world, often below it; explains why the Church has so little influence on the world—it is hardly above initial life in the world; explains why the Church has so little interest in the salvation of the world—it is but little above the teachings and stirrings of initial life in the world; explains the sudden relapse of the Church after revival into coldness, formality, and worldliness—relapse to the common ground of initial life; explains the feebleness of the modern revivals—the Church and the world both within the compass of initial life. That is, awakening grace is founded on initial grace in both the Church and the world at the same time. Revival in the Church is impossible without repentance, and begins with repentance in the Church—hence the time usually required for repentance in the Church before revival reaches the world. A regenerated and sanctified Church is ever ready for revival in the world. Explains the inefficiency and limitation of modern preaching—ordinarily confined within the scope of initial life in doctrine, experience, taste, and practice. Explains the popularity of modern sacred poetry and song—hardly extending beyond the sentimentalism of initial life.

The Church generally of this day knows but little of awakening grace, repentance, justifying faith, regeneration, witness of the Spirit, love, joy, and peace of the Holy Ghost, the hope of heaven, and holiness in heart and life. Have we as ministers so long omitted these fundamental doctrines as no longer in force? and do we not preach to the Church as if in the way to heaven, when the reverse is true? Let

us preach these doctrines to the Church, and arouse it from its slumber on initial life. These doctrines sleep in the Bible, our creeds, and our forms. The Spirit cannot, and will not, bless any other than those doctrines appropriate to the need of the Church and the world at any time. The Church generally is in the initial state. The prophets were sent to the Church relapsed into this state. The apostles, in the later period of the apostolic age, preached and wrote to the Church fallen into this state; as, for example, the Galatians, the Hebrews, and the Asiatic Churches. "Repent, repent, be zealous and do the first works," are the dying thunders of the apostolic era. And these are the thunders we are to repeat now. Should we be surprised that our preaching on the profound doctrines of the gospel have so little effect on the Church, on the world—so little fruit? O I would think the rest of my life *best* spent if I could see as its fruit our Church restored to its primitive spirit in doctrine, experience, and practice as it is found in the Bible, Wesley's sermons, Fletcher's "Checks," and Charles Wesley's hymns, though I should never see another soul converted outside the Church. In revivals it has been my aim chiefly at first to preach *repentance* to the Church; and wherever this has been successfully done, the benefit has been great and lasting to the Church, and ordinarily revival corresponding in the world.

The mind of an age may be improved in morality next to regeneration; but morality founded on initial life can never be substituted for spirituality any more than initial can be substituted for regenerating grace. It has been the great aim of most writers and preachers to adapt the gospel to the mind of the age in which they lived. It is so now. And this they call *progress*, while the age may have degenerated, or only advanced in initial life. These are the organs of inspiration, the heads of the Church, the vice-

persons of God, malignant judges in controversy, absolute rulers of men, guides in the world's regeneration! What multitudes from the Church, with their leaders, will people the regions of darkness!

The progress of a Church to initial life is easily explained. The more the work of sin declines in a Church, the less it has the need of redemption, and hence the less importance it gives to inward and outward religion. Then follow the deceptions and errors of experimental and practical doctrines. Next there is like a flood all sorts of substitutes and innovations in religion which can neither expose nor take away sin. And finally, the Church becomes a great body without a soul. The decline of one cause—that of grace—gives place for another cause—that of sin—and, reaction corresponding to the action, the result is an aggregate of professions without experience or principle, with here and there a solitary exception, the more conspicuous because solitary, as in all ages of decline in the Church of God. When once the Church has settled solidly in apostasy and formality, you might as well attempt to shake up hell as reform it.

CHAPTER VI.

GENERAL APPLICATION.

[THE refutation of religious error. Every error has its
1. refutation in some fundamental truth, as has been the
fate of false theories in philosophy and science in the pro-
gress of knowledge down the ages. The will ever seeks a
guide, a support, a law in some final truth or principle on
which faith can serenely repose forever. The doctrine of
initial life as a final truth is demonstrative in the refutation
of the following forms of religious error:

1. Pelagianism. This theory denies that man derived any injury from the sin of Adam, and therefore it concludes there is no necessity of grace to enable him to obey the will of God, since he is now by nature as capable of obedience as Adam was; but the doctrine of total depravity being true, the necessity of grace is established, which necessity is met in initial life. What Pelagianism affirms to be natural is supernatural, and hence the theory is untenable. Till total depravity can be disproved, the necessity of initial life is undeniable.

2. Semi-Pelagianism. This theory assumes that man is not totally degenerate, and that all moral good in the unregenerate is attributable to mere nature, which is refuted by our doctrine of initial life.

The necessity of initial life in the redemption of man is demonstrable. If you deny the total depravity of man, you deny the necessity of initial life. If you admit the total depravity of man, you admit the necessity of initial life. In disproving total depravity you disprove the necessity of initial life; and in admitting total depravity you ad-

mit the necessity of initial life; for total depravity without initial life leaves man absolutely helpless in himself, as the fallen angels are. And in this case the atonement of Christ has no more relief for man than it has for the fallen angels. The issue then is, you must admit the total depravity of man or reject the atonement of Christ.

3. Calvinism. The whole argument of Calvinism is: No man can be saved but by special grace. This is true; for man by nature is absolutely helpless. But every man has initial life or grace, on which the conditionality of special grace is founded—that is, every man has unconditionally imparted to him ability to seek special grace. The possibility of universal salvation founded on initial life can never be reconciled with the necessity of the loss of any. What is possible may become impossible; but both cannot be true at the same time. If the Calvinist could disprove the universality of initial life or grace, he might prove his dogma of limitation. This has never been done, and can never be done. Or, admit the universality of initial life or grace, then it must be proved that man is not responsible for its use before the theory of special grace can be maintained. This has never been done, and can never be done. The gift of special grace in every case depends on the use of the gift of initial grace; and therefore, as every man has initial grace, he may obtain special grace, and so every man may be saved. On this ground only can the divine impartiality be vindicated. The link between initial and special grace is human freedom. The doctrine of initial life is fatal to the theory of necessity, since initial life is ability to be saved. I repeat, disprove the doctrine of initial life or abandon the theory of necessity. In initial life, Christ is the "Saviour of all men;" in special grace, he is the Saviour specially of "those that believe." The former is indispensable to the latter, and all have the former.

4. Baptismal regeneration. Every man has initial life *before* baptism, and hence baptism is not required to impart it as a sufficient grace unto justification and regeneration.

5. Unitarianism. This theory, that limits the life and death of Christ to *moral* influence on the character and conduct of man, is false at foundation; for, without initial life, no man would be susceptible of moral influence from any source.


Arminianism is untenable without it; Calvinism is untenable with it; Pelagianism and Semi-Pelagianism are refuted by it; Unitarianism is limited to it; it subverts fatalism, confutes skepticism, explodes atheism; and every theory of religion and morals to the end of time must stand on it or fall without it.

II. Other applications. Initial life, I delight to repeat, is the ground of the possibility of universal salvation, for it is universal. It is the ground of the possibility of the present salvation of every man; for in it every man has ability to repent and be saved now. It is the ground of the most rapid extension of the gospel; for by it man is everywhere subjectively prepared to receive and obey the gospel wherever made known—as at Pentecost and everywhere in the apostolic era, and since; and so it will be to the end of time. It is the ground of the restoration of backslidden persons and Churches; for in the loss of regenerative life initial life ordinarily remains, and on it restoration is possible. This universal principle is the safeguard against universal skepticism and infidelity; for to it the reformer can appeal with invincible argument, as in it skepticism and infidelity have their own refutation. So long as initial life continues in man he may be saved, except in the case of the unpardonable sin. The Spirit never sinks below initial grace in probation, and ordinarily not till the black and dismal hour of death, which quickly ends in despair.

I say ordinarily, for a man may become insensible to the Spirit's influence, and so commit the unpardonable sin while he may retain all the virtues of initial life; for grace makes no provision for its final rejection, while it may spare the rejecter for the sake of others.

III. Perversions of initial life: Dependence on morality, inward and outward—for initial life is not regenerative; contentment in a decent formalism; satisfaction with a moderate and occasional practical usefulness; the admission of the sanctities and solemnities of religion into conversation with apology; the confounding fanaticism and bigotry with genuine religious zeal; the exclusion of religion from philosophy, science, literature, and general education; the opinion that religion is incompatible with gentility and refinement. The natural virtues, as they are falsely called, will be the most splendid weapons turned against the sinner in the judgment. The native energy of initial life and of inherent depravity each may be increased by cultivation or diminished by resistance and neglect. It is these original principles of initial life and depravity that quicken and impel humanity anterior to the conception and consideration of any general moral principles and moral laws to control them—hence the necessity, design, and acknowledged authority of moral laws; and hence also initial life explains all varieties of moral character among men. That is, as for every mental faculty reanimated by initial life—and they all are—there is a corresponding object and exercise; every man so constituted has set before him his appropriate path; and so also, as all the vices are the opposites of the initial graces, improperly called natural virtues, every man so constituted by nature is predisposed to decline his appropriate path. Thus initial life is the basis of the variety in the unity of the human race.

IV. Constitutional difference explained. Initial life is



the basis of difference in what is improperly called natural disposition; for example, in a family of children. The activity of initial life is as variously manifested in humanity as the activity of vegetable life in vegetation. Undoubtedly much is referable to sympathy between mind and body, and much to early education, and much to local circumstances; but these are only accidents. The original cause of difference is in the different degrees and different tendencies of initial life. So brief is human life, so great the variety of laudable pursuits, and such the ever-changing organization of society, that no one can be the subject of the universal impulses and tendencies of initial life. Hence, one instinctively inclines to the pursuit of philosophy; another, science; another, the arts, or one of them; another, literature; another, invention; another, agriculture; another, trade; and so on to the end of pursuits in themselves not immoral, each, however, responsible for the controlling motive, of which conscience is sure to take cognizance. Doubtless the endless difference in the disposition of Christians is laid originally in the principle of initial life; and it is extremely probable that the endless difference in the personality of saints and angels in heaven, and of all intelligences in the universe, has its remote foundation in the spontaneity of spiritual life in each. This view is not an invasion of Divine impartiality, but rather a vindication of Divine wisdom and goodness. Thus every man in heathen and civilized races in all ages is held to a just personal accountability. The parable of the talents is posited on initial grace and providence. It is the only proper basis of training children. It is most active in early childhood in impelling to regeneration. Then its promptings, fresh and vigorous, unopposed by the selfish motives and impassioned habitual moral evil of after life, are invested with all their native force and solemnity.

Undoubtedly genius, which is inventive and creative, originates in a superior energy of initial life, which, however, may be perverted to immense evil. Great minds have given to this mysterious power different explanations.* Intuitively we attribute cultivated genius to a source different from innate moral evil. Cultivated genius in art realizes the ideal of perfect beauty—that is, as no perfect model can be found in nature, genius superadds to and completes nature to express moral beauty in the highest perfection possible. “As,” says Raphael, “I am destitute of beautiful models, I use a certain ideal which I form for myself”—life-like, nevertheless animated, endowed with passion, and radiant with physical, intellectual, and moral beauty. It transfers us—and genius can do this—to a region of loveliness and perfection to which we feel a deep, sweet, mysterious tendency; in which we see man as we wish to see him amid the imperfections of actual life. What is this but an effort of initial life toward the elevation and restoration of man to some long-lost and incalculable good? The representation of this perfection can no more be the work than it can be the aspiration of innate moral evil. Perverted genius is under the destructive tyranny of moral evil.

V. Initial life is the ground of universal evangelization. We have heard the sigh, borne on the four winds of time

*“The man of genius is not the master of the power that is in him. It is by the ardent, irresistible need of expressing what he feels that he is a man of genius. He suffers for withholding the sentiments or images or thoughts that agitate his breast. This mysterious power Socrates calls his demon. Voltaire called it the devil in the body. Give it what name you please, it is certain that there is an I-know-not-what that inspires genius; that also torments it till it has delivered itself of what consumes it; till by expressing them it has solaced its pains and its joys, its emotions, its ideas; till its reveries have become living works.” (Cousin: “The True, Beautiful, and Good,” p. 155.)

from the remotest antiquity, for an explanation of the mysterious hopes and fears of humanity. We have seen that initial faith is universal; that the aspiration to a blissful immortality is universal; that the sense of obligation is universal; that the social principle is universal; that moral freedom is universal; and that all these great universal facts are founded on the one universal principle of initial life. The ground of universal evangelization is therefore already laid in humanity. What, then, is needed is the *explanation* of the origin, nature, and end of initial life in every man. This is the very meaning of all those sublime scriptures that refer to the *teaching, demonstration, testimony* of the Spirit in connection with the written word, whether read or preached. Give, then, the world the written word of God. Initial life is waiting everywhere in the world for explanation. If the missionaries had the Pentecostal endowment of the gift of languages, under the demonstration of the Spirit we would now have Pentecosts throughout the world, and the world might be converted in a generation. *Give to the world the gospel.*

With what zeal, with what exultation, should we devote ourselves to the work of the world's redemption from moral evil! We have the Bible; let us pass it round the world. Go, apocalyptic angel, and give to man the rosy morn of knowledge, liberty, and glory that has dawned on our land and wafts its fresh and bracing breezes over our expanse! Go, shine upon every mountain top, down the slopes, into the valleys, over the plains, to ocean waves and islands, and sparkle upon every deck that sleeps or sails on the seas! Go, and shine on the Vatican, on the tomb of the false prophet, and the crescent of the infidel! Go, and reillumine the mournful ruins of Jerusalem, and guide the long exiled Jew from the four quarters of the earth into the temple that eclipses in magnificence both his first and sec-

ond temple! Go, advance beyond the marches of the Macedonian phalanx or the flight of the Roman eagles, pass the mountains of India, surmount the wall and fortresses of China, enter the gates of Egypt and Abyssinia! Go, sever the bonds of the Alcoran, and liberate its vassal millions! Go, leave not a spot of earth unvisited, respond to the call from every realm and race of man, "Come over and help us!" Go, stamp on all nations the features of a common life, modify habits of thought, give purity to language, laws, customs, and regenerate the governments of the world! Go, and call up mankind from the long night and deep slumber of the fall, call out the true humanity in every man, explain and direct his tendencies, exalt him to companionship with angels and God! Go, guide in philosophy, science, legislation, civilization, and religion, and in the end receive and wear their united laurels! Go, and fill the world with pure doctrines, sound principles, scriptural ordinances, benevolent institutions, and Christian societies! Go, and cover the barren earth with the rose of Sharon and lily of the valley, and imbue the air with the fragrance of heaven! Seed of time, whose harvest is eternity, whose reapers are the angels and garner is heaven, go forth, and cover the whole earth!

THE END.







